


# CHURCH MANAGEMENT

*A Journal of Parish Administration*



MEN'S WORK  
NUMBER

*In this issue:*

Hymns That Preachers Do Not Like . . . . . —*Bernard C. Clausen*  
Using the Men of the Church —*Frederick E. Taylor*  
I Believe in Contests . . . . . —*Ralph V. Gilbert*  
The Care of Church Property —*Robert Cashman*

Lincoln and the Church  
The Art of Worship—Story Sermons  
Program on Race Relations

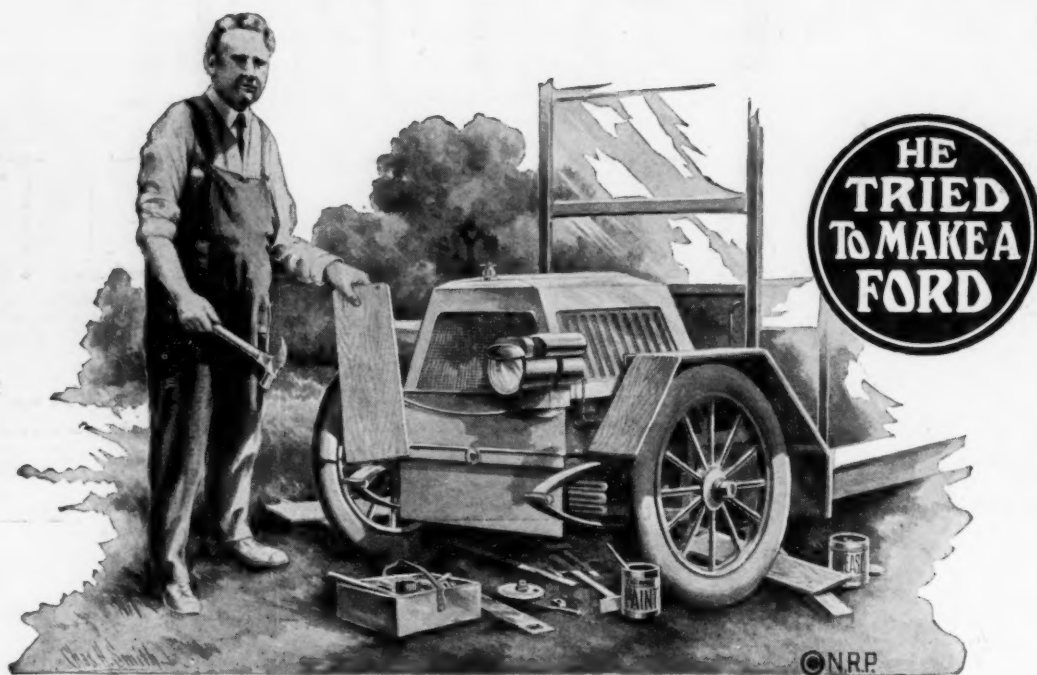
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FEBRUARY, 1928

VOL. IV. No. 5

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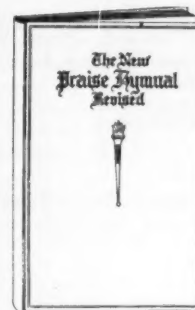
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VOLUME IV  
NUMBER 5

# CHURCH MANAGEMENT

FEBRUARY  
1928

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### One Book a Month

The book I am recommending that ministers secure now is one which they want to refer to time and time again during the next three months. It is an anthology of verse which deals with the cross, the death and resurrection of Jesus. The compiler is the well known poet Marguerite Wilkin-son. The title is *The Radiant Tree*. The publisher is Macmillan. And the price is \$2.50. Yes, the Church World Press can supply it on receipt of price.

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WILLIAM H. LEACH

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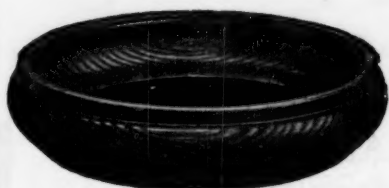
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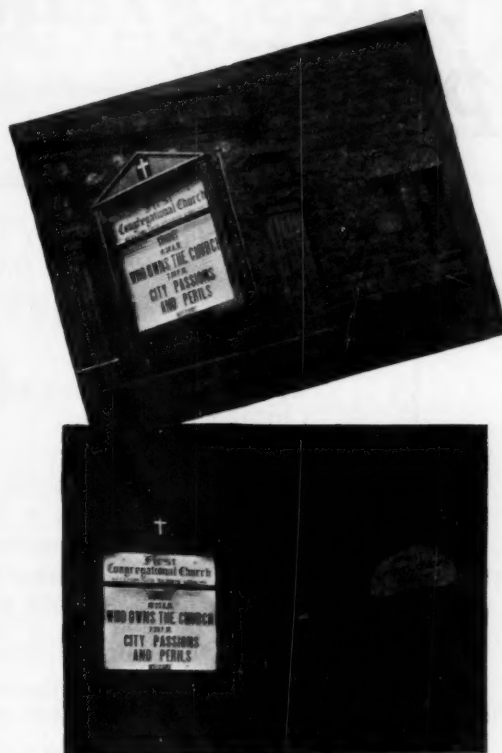
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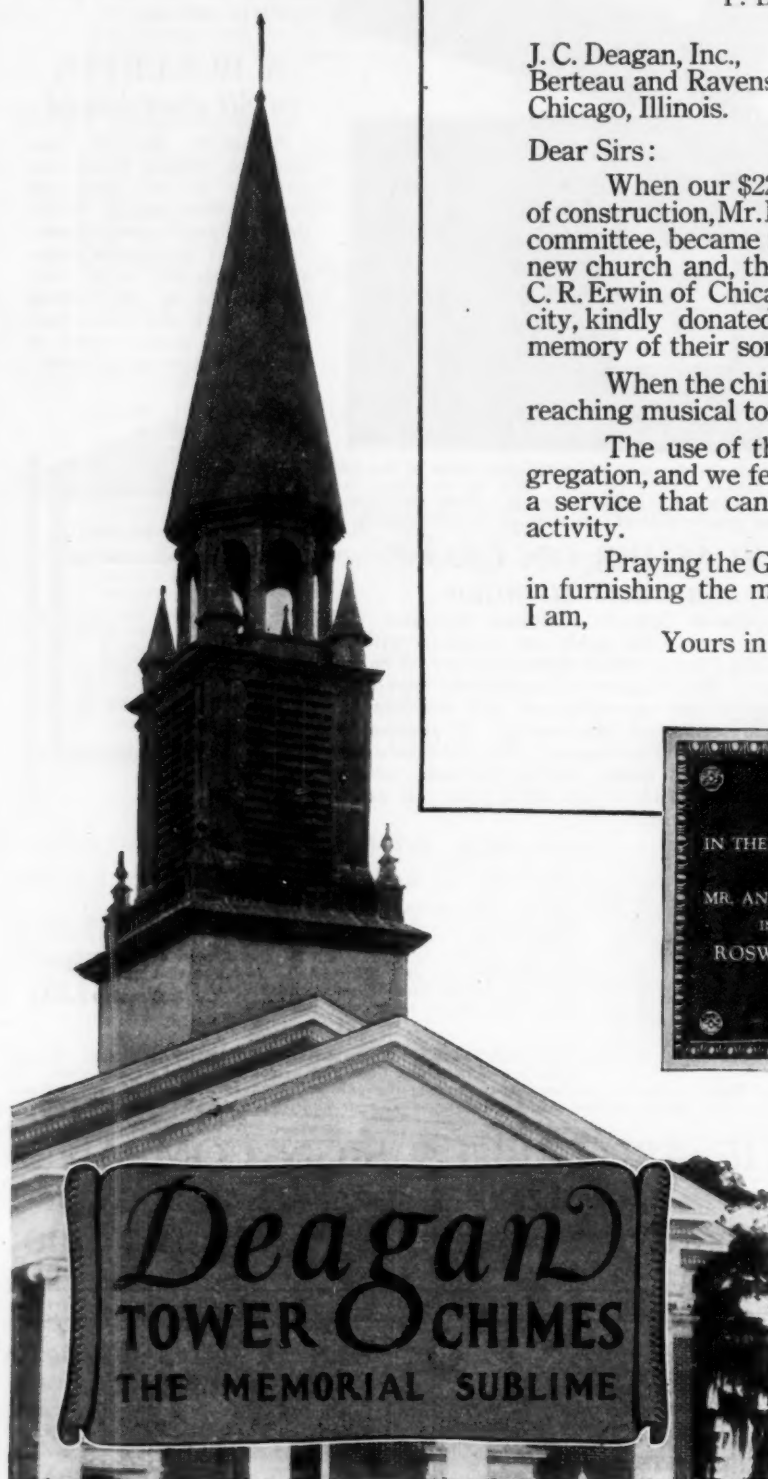
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VOLUME IV  
NUMBER 5CHURCH  
MANAGEMENTFEBRUARY  
1928*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

The Hymns That Preachers  
Do Not Like*By Bernard C. Clausen, Syracuse, N. Y.*

**W** *Beautiful Isle of Somewhere* from all Catholic services, he started something. Preachers all over the country voiced agreement or disagreement with his judgment. Services were organized particularly to discuss the sentiment and the music of this very popular hymn.

It had first won world fame on being sung at the funeral of President McKinley and had first drawn official criticism when President Wilson scorned it as superficial foolishness.

The argument over this hymn which is still going on, has caused churches and ministers to scan with care many of the hymns which have hitherto been accepted without much thought.

*Somewhere the sun is shining,  
Somewhere the songbirds dwell;  
Hush, then, thy sad repining,  
God lives, and all is well.*

*Somewhere the day is longer,  
Somewhere the task is done;  
Somewhere the heart is stronger,  
Somewhere the guerdon won.*

*Chorus:  
Somewhere, Somewhere,  
Beautiful Isle of Somewhere!  
Land of the true, where we live anew,—  
Beautiful Isle of Somewhere.*

Is it silly, or sublime? This is the question which is racking church life today.

In the Syracuse Ministers' Association, the result has been a careful attempt to discover what are the hymns which preachers do not like, and why. Few of the Syracuse clergymen, representing as they do all denominations, shared the Cardinal's abhorrence for *Beautiful Isle of Somewhere*. They recalled that it was written by a humble Christian woman, member of the Disciples of Christ Church at Hiram, Ohio. Her name was Jessie B. Pounds. In the course of her lifetime,

she wrote over five hundred hymns, none of which achieved the prominence of *Beautiful Isle of Somewhere*. This one was sold for \$2.50. It has since become the most popular sacred selection in phonograph records and it is used with consistent frequency at funeral services even now.

But if the Syracuse preachers did not agree with the Boston Cardinal on this particular example, they did manifest their own dislikes with illuminating frankness. First of all, they were united upon a feeling that the "war" hymns of the church ought to be changed or abandoned. *Onward, Christian Soldiers* seemed to present too military a conception of Jesus:

*At the sign of triumph  
Satan's host doth flee;  
On then, Christian soldiers,  
On to victory!  
Hell's foundations quiver  
At the shout of praise;  
Brothers, lift your voices,  
Loud your anthems raise.*

*The Son of God Goes Forth to War* contains gory phrases which do not conform with modern ideas of Christ's mission:

*His blood-red banner streams afar;  
Who follows in His train?*

*Mine Eyes Have Seen the Glory of the Coming of the Lord* contains a rather threatening reference to the triumph of Christ, expressed in terms like these:

*He is trampling out the vintage where the grapes  
of wrath are stored;  
He hath loosed the fateful lightning of his terrible  
swift sword,*

which do not seem consistent with the gentle advance of the promised kingdom.

Next to the "war" hymns, the "sleep" hymns proved to be unpopular. Most of them are an-



nounced for use in church services without realizing how directly they invite the congregation to slumber. Sung at the very close of the service, just before the benediction, their pleas for prompt repose might not be too inappropriate. But it is rather strange to sing *Sun of My Soul, Thou Savior Dear*, with its stanza

*When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thought, how sweet to rest  
For ever on my Savior's breast,*

just before the pastor's sermon begins.

*Savior, breathe an evening blessing, ere repose  
our spirits seal* is not the most fitting hymn petition from a congregation preparing to listen to a thrilling message from the pulpit.

And *Now the day is over*, beautiful in melody, contains a verse which says

*Jesus, give the weary  
Calm and sweet repose;  
With Thy tend'rest blessing  
May our eyelids close,*

which is not quite the best challenge to a preacher about to begin his evening utterance.

So it was generally agreed that these "sleep" hymns should be used, if at all, just before people were leaving the evening service.

The preachers were compelled to mention several beautiful old hymns which had been spoiled for them by jokes and puns on the sacred phrases. Most of these humorous quips were based upon the supposed remarks of children who misunderstood the message of the hymn. But whatever the source, the ministers were united in thinking that it was desperately bad practice to pass on these slighting references to the hymn messages lest others might be similarly affected.

One preacher reported a curious story about that famous missionary hymn, *From Greenland's Icy Mountains*, which has been sung around the world. It contains a stanza which makes reference to Ceylon in rather uncomplimentary terms:

*What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
Though every prospect pleases,  
And only man is vile?*

When this hymn was given out for singing at an international missionary conference several years ago, there was an immediate protest on the part of some natives of Ceylon who were delegates and who claimed that the hymn was a libel on their territory. Only recently this hymn has been reprinted in a new hymn book for use in the British empire. Ceylon, of course, is governed by Great Britain and because the description of Ceylon's inhabitants did not help imperial pride, the new British hymn book, called *Songs of Praise*, changes this verse from "Ceylon" to "Java". Now

Java happens to be governed by the Dutch rather than by the British. What the Dutch will think of the altered hymn remains for the future to demonstrate.

Several hymns, like *There is a Fountain Filled with Blood*, were criticized because of the effect that they had had upon youthful minds. The ministers could remember how grim these messages sounded to their ears when they were boys and they unanimously decided that it would be unwise to have other boys think of religion in like gruesome terms.

But it was generally recognized that a great many hymns are sung without realizing at all what they mean.

There has been a recent vogue for *The Church in the Wildwood*, a popular revivalist hymn which calls up to memory "the little brown church in the vale". But some of the words are obviously impossible for general singing. For instance, the third verse contains this pathetic message:

*There, close by the church in the valley,  
Lies one that I loved so well;  
She sleeps, sweetly sleeps 'neath the willows;  
Disturb not her rest in the vale,*

and the fourth brings the poignant tragedy to a climax:

*'Here, close by the side of that loved one,  
'Neath the tree where the wild flowers bloom,  
When the farewell hymn shall be chanted,  
I shall rest by her side in the tomb.*

Any congregation which sings these verses either does it shamefacedly, or else simply does not know what it is singing about. Of course the words as they stand are so absurd it was suggested that for them there be submitted two other verses which a congregation could sincerely sing:

*It was there I was told of the Savior,  
Who died for my sins on the tree;  
It was there when I prayed for my pardon  
That he spoke words of comfort to me.*

*It was there when my heart grows a-weary,  
I long in its shelter to be:  
And to rest in the sweet sacred stillness  
Would bring showers of blessing to me.*

If there was one general judgment in which the ministers heartily concurred, it was to the effect that from now on hymns should be selected more carefully. Their messages should be examined and emphasized; and their words should become either a part of the real message of the service or else be recognized as hopeless formality.

Here were critical preachers who knew just what they did not like. What do they like? What are their favorite hymns? Well, that's another story.

(Next month Dr. Clausen will give us the other side of this story under the title, *The Hymns That Ministers Do Like*.)

# Lincoln And The Church

By W. Refus Rings, Toledo, Ohio

LONG ago it was acknowledged that Lincoln possessed a Christian character, but it has been hard to explain his seeming lack of sufficient interest in the church to join one. For more than a year I lived within nineteen miles of the grave of Nancy Hanks Lincoln, the president's mother. I have also lived in Rockport, Indiana, the town to which Lincoln walked to borrow his books and from which he went flatboating to New Orleans, there to make his first contact with slavery and to vow that he would hit it hard if he had the chance.

As a member of the Spencer County Historical Society, and being in close touch with the work of the Southwestern Indiana Historical Society, I was privileged to study the religious life of Lincoln at close range. I have tried to find the answer to the problem, "Why did not Lincoln join a church?" and in this article I give the results of my study.

February is the month in which we honor Lincoln, for it was on February 12, 1809, that Abraham Lincoln was born to Thomas and Nancy Hanks Lincoln, near Hodgenville, Kentucky. At the age of seven, young Lincoln was brought with the family to make his home in Spencer County, southern Indiana. Here he lived for fourteen years, moving on to Illinois on or about March 1, 1830.

All the world loves Abraham Lincoln because he loved the world. His chief concern in life was the welfare of others. Born in a log cabin, reared on the frontier, educated at home in the Bible, *Pilgrim's Progress*, and kindred books, Lincoln is revered because he was one of the common rank who rose to world wide fame and leadership. We need not discuss the high idealism which his heart treasured or the radiance of his practical religion for that is well known to all.

Yet, it is very strange indeed, that with the possession of a religious faith and insight akin to that of a prophet of God, Abraham Lincoln never joined a church. He believed in God and in loving his fellowmen. The Bible was his close companion, prayer his refuge in times of distress. Whenever his faith was challenged, his allegiance to the cause of righteousness was clear and courageous. What then are the

reasons why Lincoln did not join a church?

It is my opinion that Lincoln never became a member of any church because he could not understand the principle of narrow denominationalism. His heart was too big to be confined to churchanity. He did not ridicule or deride any church, he was the church's best friend, but he was unwilling to restrict his belief in the goodness of God to a denominational Christ. His God was the God of all

Mr. Rings has just completed a pastorate of some years with the Rockport Lutheran Church, Rockport, Indiana. This is the scene of the boyhood of Abraham Lincoln and the location of the Little Pigeon Baptist Church of which Thomas Lincoln, the president's father, was an officer. The local atmosphere together with the first hand research has prepared this author to speak with authority on the life and religion of Lincoln.

and not the God of a favored few.

For, in Lincoln's youth, the preaching was bold and fearless. The old Little Pigeon Baptist Church near his home was one of the primitive type. In doctrine it stood for a hardshell, anti-missionary, predestinarian gospel as the only true way to salvation, others being wrong. Let us hasten to say, before our readers misjudge, that the Baptist church was not alone in this narrowness, for there are churches in this day which preach with the same bigotry, thus providing a contributing cause to the lack of growth in our churches.

The pastors of the old Little Pigeon church were men of unusual natural intellects but with a lack of cultural training. They were very poor of necessity for the records of this church show that the pastor was sometimes paid in gallons of corn and rye whiskey, in hams and potatoes. Their powers as preachers were measured in their ability to be heard for at least a mile from the church. Services were held irregularly because one pastor served many churches.

It is easily seen that Lincoln was a man who lived far in advance of the doctrinal teachings of the churches of his day. To be sure, he was a follower of Christ for his favorite verses were the Beatitudes. His idea of God made him the father of all men, no matter what their race or station.

This is seen in his willingness to free the slaves, a willingness which was uncommon in his local community in that day and this. It is seen in his willingness to be of service to the rich and poor alike. Had there been a church then existent which was more concerned in winning souls to Christ than in winning adherents to doctrinal beliefs, I am positive that Lincoln would gladly have enrolled as a member.

What then is the secret of his religious faith and character? Is it to

be found in the influences thrown about him by the churches of his youth? It is my conclusion that it is not to be found there. There can be no doubt that these churches helped his growing faith but the real secret is to be found elsewhere. In the country in which he lived as a youth there has not been a very great religious growth. As a matter of fact, as a pastor on the field, so far as I have been able to un-

derstand the situation, there never has been anything in the history of southern Indiana churches, particularly so far as this county is concerned, which would encourage any one to join a church.

Many churches which flourished in his day are rapidly passing into oblivion, and many congregations once able to support their own pastors are now included in circuits of from two to four churches. At the present the county has a population of over 18,000 people with only 1200 of them enrolled as adults in the Sunday schools. There is not to be found a religious stamina, then or now, which could build a character such as Lincoln possessed. His early church life unquestionably had some influence, but the fullest credit must be given to another source.

That source begins many years ago when a good ship landed the first family of Lincolns in Massachusetts. Later this family migrated into Berks County, Pennsylvania. Here, surrounded by people of a high religious faith, the Lincolns were bound to inculcate the same high ideals, and they did as their records as useful citizens show. Then came a migration into the Shenandoah Valley of Virginia where again a settlement was made on a frontier populated with Americans of a high character. Here it was that Thomas Lincoln was born, a man, who has been lowly estimated by mistaken historians,



but nevertheless a man of great abilities and high moral ideals. Young Thomas soon moved across the mountains into Kentucky there to make his home for many years.

Reliable records show us that Thomas Lincoln was a religious man, and actively interested in the church. His name appears in the business transacted by the churches in which he served in an official capacity even before moving to Indiana. When Thomas Lincoln first moved into Indiana, there was no church in the neighborhood. Shortly thereafter, it is said that he and young Abraham helped to erect the old Little Pigeon Baptist Church and we find the records of this church showing that on June 7, 1823, Thomas Linkhon (the usual spelling of the name Lincoln at that time) was received into membership by letter. The same record shows his active interest in the affairs of that congregation. In several entries he is cited as a contributor, a moderator, a messenger to other churches, an arbitrator in disputes between members, and as generally useful in many ways. Being a churchly man, he quite naturally would be a shining example before his young son Abraham.

Neither can we forget the influence which Lincoln's mother, Nancy Hanks Lincoln, had upon the young Lincoln. So far as historians have been able to trace, she too was always a religious character. Among the first songs Lincoln heard as a baby were the religious songs of his mother, typical of that early day. Often the humble home provided entertainment for the traveling pastors. There is every reason to believe that she taught young Abe the ABC's of his strong religious faith. He himself conceded this to be true. But when Abe was about ten years old, Nancy Hanks was seized with a fever and calling her children to her side, she bade them to fear God and live peaceably with one another. A few days afterward, the husband and young Lincoln buried the mother on a little hilltop nearby, a spot which remained unmarked for many years, but over which today the Indiana Lincoln Union is planning to erect a million dollar memorial.

Later, on the same day on which Thomas Lincoln was received by letter into the old Little Pigeon Baptist Church, Sister Sarah Bush Lincoln, Abraham's foster mother, was received into membership with others "by experience" and was probably immersed in the creek a few days later. This stepmother followed the example of Nancy Hanks in training young Abe's religious life. She taught him to read the Bible and to pray. She taught him to be honest and kind and to love

THIS EVENING 7:30

## "Home-Made Christians"



"If we wish our children to be Christians we must really take the trouble to be Christians ourselves."

Woodrow Wilson

HYMNS—174—240—180

An attractive announcement which appears in the calendar of the First Baptist Church, Plattsburgh, N. Y., which shows the use of *Church Management* cut service.

his fellowman. Lincoln never ceased to praise either mother for the faith in God to which they led him.

Perhaps another incident which happened just after the Lincolns had decided to move to Illinois prejudiced Lincoln against joining a church. Sarah Lincoln, sister to Abe, married Aaron Grigsby, a neighbor, and died at the birth of her first child. Abraham and other members of the Lincoln family seemed to think that the Grigsbys because of neglect were in some way responsible for Sarah's death and there was quite a bit of friction between the families. In preparing to move to Illinois, the Lincolns asked for their church letters and these were granted in November, 1829.

In January, 1830, we find the church records stating that Sister Nancy Grigsby was not satisfied with Brother and Sister Lincoln and that the church letters were recalled until satisfaction could be obtained. It seems that the parties concerned met at the home of one William Hoskins, reached an agreement, and the Lincolns were permitted to depart for Illinois with their church letters in their baggage. However, the feeling between the families has never completely died out and even today slight indications of it may be found.

There seems to have been continual strife among the members of this old Little Pigeon Church over feet washing, missionary programs and the like and it was not long until a portion of them withdrew to form what is now known as the Little Pigeon Baptist Church which replaces the one which the Lincolns helped to build and first attended. If such a separation occurred during Lincoln's residence in Indiana, it certainly would not have been a great influence toward drawing him into membership and no doubt

it provided another reason for his continued unwillingness to join any church. Even if the division did not occur before 1830, agitation had already begun and the Lincolns would have knowledge of it.

Thus we must turn from the church as an answer to the religious life of Lincoln. It seems that we are forced to the inevitable conclusion that "*religious education in the home*" is the only answer to his faith. Without that training Lincoln could never have become the godly man that he was. The churches which he attended as a youth could not have produced such greatness. If they could have, Lincoln remains the lone example of their ability. But to the firm foundation of religious education which he had received in his home was added the influences of the church. These produced his faith. Could those early worshippers have translated their ideals of morality and Christian conduct into life itself, there is no doubt but that Lincoln would readily have joined that church and others.

As Lincoln remained a non-member of the church because he would not limit God and Christ to a particular doctrine, so many men today remain outside of our churches. They are godly men, firm believers in Christ, but men who are living in advance of the doctrinal teachings of the day. It is to be hoped that Lincoln's religious life will help to lead our churches by example back to a worship of Christ in such a way that all men will feel themselves to be brethren, no matter what their denominational affiliations may be. This then will fulfill Christ's wish when he said, "Love ye one another even as I have loved you."



# The Care Of Church Property

By Robert Cashman, Business Manager, Chicago Theological Seminary

I HAVE often wondered why ministers and their assistants and associates do not take more interest in the care and appearance of church property.

In the first place, there is always a feeling to me, that it is the "property of the Lord" as well as of the people. It has been dedicated to him. Therefore it is holy and my attitude toward it is reverent. Psalms 84:10 has a very real meaning to me when it says, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

In the second place, I enjoy taking care of the property of the church for its own sake. If I can make a place look better than it did when I took it over, then to that extent I am a success. If I can produce a beautiful lawn or a bed of blossoming flowers, then I am a partner with my creator and to accomplish results of this kind for the church is a joy indeed.

A well kept church is an asset to the community.

It is difficult for me to maintain a spirit of worship in a church which is not well kept. Recently, I attended one of our larger churches in Chicago and, without intending to be critical, I soon found myself noting the following: three lamps in the center cluster were dead; several lamps were missing entirely from the fixtures at the sides of the room. One pipe of the pipe-organ was leaning out of place. The numbers of the hymns on the bulletin board were dirty from long use. Several pieces of string and paper from the Christmas decorations of the previous season were hanging from the light and other fixtures of the building.

I have a great sympathy for David's desire to build a beautiful house for the Lord. If the buildings of the church are not kept painted and decorated, if the roof leaks when it rains, and the walls become discolored, if the windows are not kept clean and in good repair, if the racks are falling loose from the backs of the pews, and holes are wearing in the carpets, such as we would never tolerate in our homes or offices, how can we maintain a spirit of reverence and devotion to the house of God?

In his book on *Make Your Church*

*Attractive*, published by The Pilgrim Press, Charles H. Richards has this to say of Canon Farrar:

When he became rector, St. Margaret's Church had a forbidding approach. Its portals looked grim and dismal and its grounds were barren and unsightly. Summoning his parish to join him, the new leader completely changed the outward aspect of the place. He removed the unsightly objects, and developed a beautiful lawn. He opened the frowning doors and made the surround-

This article is especially appropriate in the issue devoted to men's work. To the present date the corporate responsibility for the church property rests mostly with men. This article would be a splendid one to read as a prelude to a meeting of the church trustees. The church sexton ought also to be invited to that meeting.

ings of the church into a lovely garden. Inside, as well, he put the church into "spick and span" order. Good housekeeping was made evident and everything was put at its best. The old half-dead church took on new life, and for years, became one of the crowded places of worship in the great metropolis.

Have our ministers studied the entrances to the great moving picture palaces in the cities? How delightful and easy is the approach! From blocks away, we are attracted by a flood of glorious light and beauty which cannot be mistaken. The name of the institution and the attractions presented within are set forth on great illuminated signs which leave us with no doubts as to the merits of the program. Even while we wait in line to buy our tickets, the sound of music drifts out through the doors to sustain our desire for admission.

Is it so with the church? "I was driving in the country one Sunday evening," said a friend, "with a sincere desire to attend a church. Suddenly, at the edge of a small town, I came to a building which had the appearance of a church. There was no sign on the building to indicate the denomination or the hours of service. A steep flight of steps led up to a dimly-lighted vestibule. The whole atmosphere was so gloomy and depressing that I had not the courage to go in."

Dr. J. Morgan Gibbon said recently at Nottingham, England:

Our chapels in the country are the ugliest blots on the landscape; mean, neglected, dirty. The architecture is vile, but apart from that, the structure is often made of the cheapest materials.

The places are visibly neglected. Outside stand the notice boards with the remains of ancient posters blistered in the sun and rain, peeling off in the wind, like scabs of a fever.

Every house of worship, day or night, ought to be a silent, impressive sermon in stone.

One of the greatest disappointments of my own experience came when I was campaigning for The Chicago Theological Seminary, and found it necessary to visit all of the churches of the denomination in the Chicago area.

A few miles out in the country, there was a beautiful little white church on the side of the hill, and some distance away was the parsonage. As I approached this home, I could scarcely believe that it was occupied. There were tall weeds in the yard; several windows were cracked or broken; the screens were rusted away in some of the frames, and the front gate was hanging on one hinge.

When I saw the outside of the house, I did not enter, for I knew that no minister who kept his home in such a manner could be of any help among business men in a financial campaign. I made inquiries, however, from some of the neighboring farmers, and found that they had long since withdrawn their support of this man because of his shiftless methods of living, and I was not surprised, a few weeks later, to learn that he had lost his position in the church. Farmers do not like to see weeds in their ministers' front yards.

There is a congregation in Wisconsin which not only prides itself on the upkeep of its church property, but which has entered into a fifteen-year progressive program of improvement. A leading architect has been consulted, and each new improvement is to lead up to the next, until a completed and harmonious plan is reached. This is a much better method than considering just one item at a time without regard

to the final result desired over a period of years.

Lloyd C. Douglas, in his book on *The Minister's Everyday Life* published by Charles Scribner's Sons, New York, has an excellent chapter on Receipts and Disbursements, in which he says:

Now comes the parsonage. . . . Don't let this property run down. I am aware that there is a buildings and grounds committee; but it is a part of your job to see that the church property does not go to rack and ruin.

Fresh from a board meeting, where much talk was had of the necessity for economy—one of the most popular topics of conversation at such conventions—you may be reluctant to report, to the proper authorities, that the cellar wall under the parsonage needs attention; that the front steps are ready to fall down; that the plumbing is out of kelter; that the electric wiring is unsafe; that the furnace is impotent.

But whatever may be the apparent desire for frugality, manifested by the board of trustees, you will get but little applause from these men for neglecting to inform them, promptly, concerning the need of repairs at your home.

True, you are not employed as the caretaker of the church property; but you had better take care of it, nevertheless. The congregation will forgive you an occasional slump in the pulpit, but it will review with much regret and distaste, an unmowed front lawn, an untidy back yard, an untrimmed hedge, a gate off its hinges, unraked leaves, broken fence pickets, unshovelled snow and ice on the walks, and an old shirt protruding through a broken window of the attic.

Many a pastor has it in his heart to build, at least once during his lifetime, a new church, but does not know how to win the co-operation of his people in the enterprise. Nothing will inspire more confidence in one's congregation, than good care of the property of the church. Paid help is not always available. It may be necessary to enlist the co-operation of the Boy Scouts or other voluntary organizations of the church. The more who take part in the upkeep of church property, the better.

Many of my readers will doubtless think that this message is meant for somebody else. Some, perhaps, do not have the care of church property. How, then, does this counsel apply?

There is not a Christian worker or leader anywhere, who may not have a part in such a program. It may be only a small part, the arrangement of the articles in one's pew, the placing of the flowers on the altar, or at the front of the pulpit, or the serving on a com-

## Surprise Sunday

We do not know what the surprises were. Somehow or other any announcement or explanation which might have been made got separated from

the ticket reproduced here. But this unique announcement sent us by the First Presbyterian Church, Bridgeton, N. J., has challenged our attention sufficiently to cause us to pass the idea along.

ADMIT THREE	ALL DAY SUNDAY SURPRISE	ADMIT THREE
	DECEMBER 4TH, 1927	
	First Presbyterian Church, Bridgeton	
	10:30—12 M.—7:30	
THREE SURPRISES!!!		

mittee, but there is a part for every one.

There is an opportunity to practice for this goal right where you are, today, at your desk, your office, your bedroom, or your home. These are the places in which to bring order, brightness, and efficiency. Then in the course of time who knows but that the example you have set may come to the attention of those higher in authority and you will be invited to multiply your talents until perhaps you will have assumed a very large part in the care of church property, the beautifying of the house of God and the inspiration of the people.

## The Song on the Screen

This is the way that the First Presbyterian Church of Fredonia, N. Y., announces its evening song service:

EVENING WORSHIP—7:30 O'CLOCK

A "Song-and-Story" Service

"Sing the song the screen shows"

We are devoting the second Sunday night of each month to the Fine Art of Congregational Singing. And nothing is so conducive to real joyous singing as having the song before everyone on the screen.

Second to this is the knowledge of the "Story of the Hymn," how it came to be written, its author and his struggles—real heart-interest stories.

We will have both of these tonight.

And other special features, including a Men's Chorus of 12 voices, who will sing "The First Noel."

Christmas Hymns in Song and Story: "O come, all ye faithful;" "It came upon the midnight clear;" "Hark the herald angels;" "Holy night;" and "O little town of Bethlehem."

## CATHOLIC PICTURE OF THE Y. M. C. A.

*The Commonweal*, our highly esteemed Catholic contemporary, in commenting on Bishop Fiske's article on uplifters in *Scribner's Magazine* has this to say anent the army Y. M. C. A. We are giving it without comment, thinking that our readers will supply their own.

Some of the points raised by this article are of the greatest interest to Catholics. The Bishop is kind enough to declare that in welfare work, in so far as it concerns religious activities, the "Roman Catholics know exactly where they stand and what they want to do and how." This is relatively true; and since our author himself referred to the matter of that "supreme contempt for the Y. M. C. A. which the doughboy expressed in language of a varied and picturesque and racy richness," it may be well to use this as a point of contact. Does anybody know why the army hated Y men, admired the K of C's and adored the Salvation Army lassies? The reason was simply that the two last-named organizations had sense enough to leave the clergy on its regular beat. It could be proved, we think, that where the Y kept its small-town ministers out of the game, it succeeded excellently. For the most part, however, it didn't; and the result was that the everlasting unction froze everyone's blood. This part of human history, like all the rest, shows clearly what happens when the clergy try to do things for which they were not intended.

## THE PASTOR SAYS

By John Andrew Holmes

Our peace and security depend not so much upon our storing up bullets over here for foreigners as upon storing up love over there for ourselves.



# Using The Men Of The Church

*By Frederick E. Taylor, Indianapolis, Ind.*

A NUMBER of years ago, one of the young business men of the church came to me and said that he had a plan that he would like to present which he thought was workable and would result in reaching a large number of young men. I arranged a time for him to show me his plan and I found that he had a map of that part of the city surrounding our church, and upon the map he located every school and college and practically all of the boarding and fraternity houses in our vicinity.

After he explained the map to me, he said, "There are literally hundreds of young men in the vicinity of our church who are either in business or in college, and I believe many of them might be reached and brought into attendance upon our Bible school and the church if the plan which I am going to suggest could be carried out."

The First Baptist Church of Indianapolis, at that time, was surrounded by a large number of boarding-houses and fraternity houses owing to the fact that it is located in the vicinity of a number of colleges, medical schools, a dental school, two law schools, a veterinary college, and two or three colleges of music, together with the Y. M. C. A. These very naturally brought a large number of young men to our vicinity. One could see at once that there was an opportunity which ought not to be missed.

This young man was tremendously enthusiastic about the program, and the only question was how could we get enough men who would persistently follow out his plan. At his suggestion, I called together a large number of men and we spent an evening discussing the situation and listening to my friend outline his plan. At the close of the meeting, after prayer, we asked for men to become volunteers to meet with him every Saturday night and in companies of two, visit all of these places where men might be found and endeavor to get them to attend church on Sunday.

As a result of this, we had twenty-five men who were willing to undertake the work, and they began the next Saturday night under his direction. It was not very long before we saw a constant stream of young men coming into

our church services and into our young men's Bible class.

This work was continued for a number of years, and the only reason why it is not continued now is owing to the fact that the neighborhood has entirely changed and become a business neighborhood, and these boarding-houses and fraternity houses have moved away.

As soon as it was found that we could reach a large number of these young men, we made our Sunday-night

This article is one chapter taken from Dr. Taylor's book "The Evangelistic Church." Dr. Taylor has had a wide and varied experience in which the evangelistic note has always been dominant and the material of this article is taken from his experience in the First Baptist Church, Indianapolis, of which he is now pastor. The book is published by the Judson Press, and is used by special permission of the publishers.

service one which would interest them when they came. A great deal of attention was paid to the singing, and a goodly number of men were on hand to welcome these strangers and to visit with them after the service. In this way, scores of them were brought to the pulpit to meet the pastor.

Of course, every effort was made to link them up with one of the Bible classes, and that class in turn became responsible for their attendance. It was not very long before all of the boarding-houses in our vicinity became accustomed to having these young men visit them on Saturday nights. In fact, in the fraternity houses the fraternity men welcomed them and became strong friends of the Baptist boys who came to invite them to go to church.

We soon found it possible to enlist large numbers of business men in the service, and the result was that on Sunday night we always had a very large percentage of men in the audience. Every Sunday night I asked the men in the audience to stand and sing, and on many occasions it looked as though we were having a men's meeting instead of a mixed gathering.

The young men's class grew to an average attendance of about one hundred, and on Sunday nights it was not unusual to see as many as four to five hundred men in the audience.

This method was continued for several years, and today we have a large number of these men in our church who are actively engaged in the work and can always be depended upon to go visit other men because of the fact that they themselves were reached in this way. I believe this method to be far superior to any advertising that can be done, such as leaving cards of invitation in homes or in schools.

After this work was well under way, it was decided to organize this same group of men for personal work because we found that we were continually receiving letters at the church from people all over the country who were asking us to look up their sons who had come into the community to go to school or to work. In the course of a year, we received a large number of letters from parents and others asking us to look after these young men who had come to our city. We organized this group with a president and secretary, and the other members of the group were simply workers. I believe the method which I am about to describe can be used in any city church with great success. In fact, after an experience of fifteen years or more, I have never found anything to excel this method of reaching young men.

As soon as a letter would come to me from some mother or father, that letter would be sent at once to the president of this organization. He would immediately acknowledge receipt of the letter, stating that he was looking after the person in question and would soon report success or failure. Then this young man would have three cards made out, each one containing the name, address, business address, and telephone number (if we could secure it) of the young man in question. One of these cards would be placed on file, another would be sent to one of the young men who had promised to call whenever a card was sent to them, and the third card was held in reserve. These men were instructed to make a report within a week from the time they received the card, if it was at all possible, and even if they could not find the man, to report that they were still looking after him.

If a week or two went by and we did



not get a satisfactory report on the case, this card which had been held in reserve was sent immediately to another man and he would take up the case, not knowing that the young man was being looked after at all. By this method we always got a report.

While, of course, we were not always successful, nevertheless we did convince the young man that somebody was interested in him, and in many instances the call proved successful.

I have literally hundreds of those cards in my files and some of them make most interesting reading. For instance, I picked up one the other day and found it was all frayed on the edges because it had been carried so long in the pocket of a personal worker, but it was literally filled with dates, indicating the various times that that man had called upon the stranger. This particular card stated that after a year and a half and sixteen calls, the young man had finally come in and united with the church.

Some very interesting sermons could be preached from the stories written on these cards.

I suppose that we have received into the fellowship of our church every year while this work was in progress anywhere from fifteen to thirty young men who were reached in this way. Indeed, some years many more than that number were received.

We have continued this method of follow-up and some of the most interesting letters that I have in my files are letters from parents whose hearts are filled with thanksgiving because of the way in which their sons have been reached by the young men of the church. Indeed, it was perfectly possible to interest some of the leading business men of the city in this work, and there are today evidences all over the congregation of the success of the work.

One day there came from an anxious father down in the country a letter in which this father said that his boy had recently come to the city and was engaged in a business not very far away from the church and he wanted to know if I would look him up. Something about the letter appealed to me and so without sending it to the committee, I went over to this place myself. I found it to be an automobile garage within a square and a half of the church. When I asked for the young man, the employer said he was at work under a car, and going over to the car, I looked down and saw a young fellow in overalls, covered with dirt and grease, working industriously at something underneath the car. I asked him if his name was \_\_\_\_\_ and he said that it was, and I could

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

**T**HE treasurer of a Virginia church unauthorizedly executed notes signed by the church by him as treasurer, and discounted them at the bank in which the church funds were carried. The proceeds of the notes were placed in the church account and thence checked out and embezzled by him. These transactions covered a period of seven months or so, and the thefts were not discovered by the church until nine months after the first note had been discounted.

Naturally, question arose as to who must bear the loss, as between the church and the bank. A trial court ruled that the bank was liable, but the Supreme Court of Appeals ordered a new trial, holding that the evidence would warrant a finding that the church's negligence in failing to promptly audit the treasurer's accounts was the direct cause of the loss. (*Trust Company of Norfolk vs. Snyder*, 138 South Eastern Reporter, 477). Said the Court of Appeals:

Had Fuller [the treasurer], without authority, executed the notes on be-

see as he crawled out from under the car that he was taking me on suspicion and wondering who I was.

I introduced myself as the pastor of the Baptist church in the vicinity and told him I had heard he was in town and wanted to know if he wouldn't come over the next Sunday morning and meet me and I would introduce him to some of the young men, because I wanted to get him acquainted with the right sort of men in the community. When I left him, I was not at all sure he would come because he acted very shy and as though he wasn't particularly interested.

However, the next Sunday morning he was there, and I introduced him to some of the young fellows. It was a very simple thing to do—did not require very much time, but I look upon that man today with great joy. Today he is at the head of a large manufacturing concern, the president of one of the leading business men's clubs in the city, is one of the most popular young men in the entire city.

## Church Funds Should Be Audited

By Arthur L. H. Street

half of the trustees of the church, discounted the same, and immediately appropriated the money, then the defendant [the bank] would have to bear the loss resulting from its negligence in failing to inquire into the authority of Fuller to execute notes on behalf of the church. But such is not the case. The proceeds derived from the discounted notes, instead of being immediately appropriated by Fuller, were deposited with the defendant to the credit of the Knox Presbyterian Church, intermingled, no doubt, with other funds of the church, and withdrawn at intervals by means of checks signed by Fuller in the manner authorized by the church authorities. The authorities, upon whom devolved the duty of settling the affairs of Fuller as church treasurer, had access to the frequent statements rendered by the bank and to the canceled checks evidencing the theft of the money. . . . It is a well-settled principle of law that a bank depositor is under the legal duty to examine with reasonable diligence the statements rendered him by the bank and the vouchers returned therewith, and to report any errors detected within a reasonable time.

He is now an associate superintendent in the Sunday school and his family is interested in the church.

One day I received a letter from Honolulu, the writer of which said her only son was in our city in the dental college, that he had never been away from home before, and that she was quite anxious that some one should look after him while he was in the city. The letter ended, as many mothers' letters do end, by saying, "Please do not tell him that I have written to you." It is the anxious mother who is deeply concerned about her boy but very much afraid she will do more harm than good by telling any thing about him. I turned this letter over to the young man who had started this program of personal work and said, "I think you had better look after this case yourself."

In a short time he came back to me and said: "I have found the young

(Continued on Page 290)

# A Little Fun For All

By Bruce Hartley

THE dinner was over and the chairman suggested that a few popular songs become the order of the meeting. The song leader brought from behind the piano a "Stop-Go" signal in red and green which he placed in the center of the table. This, he explained, was to be the signal for the singing. When the signal was red you were to stop singing. When it was green you were to sing. With this announcement the pianist started to play *The Long, Long Trail*. Those who faced the "go" sign sang the first few bars. Then the signal was changed and the others took it up.

This "Stop-Go" singing will create interest any place. It is suitable for the banquet hall or for the informal party. If you want to make a contest of it, you can plan to eliminate those who sing at the wrong time. Gradually the numbers will be reduced until there are but two singing. Then comes the final contest. The signals can be purchased at any toy store and in a very small form are available at the ten cent store. A few cents invested in this will bring big returns.

With a stunt something like this to break the ice you may be assured that your men will have a good time. Men like to play. They are self conscious and you have to force them into it. Nothing is better for this purpose than a good sing. Having exercised their lungs they are ready for the next thing on the program.

## *The Gathering of the Nuts*

The next thing which I am suggesting for your program is a stunt in amateur dramatics. The leader needs to have it well in mind, but there must be no rehearsals. It is one of the most complete give-aways that I have ever seen worked. The men who are usually the first to show their smartness are just the ones who will get caught in this trick.

The leader calls for volunteers for an amateur act. If there is a stage available, so much the better. Because there is no stage scenery he announces that all of the furniture as well as the characters will be played by men. First there must be some head lights. There may be two of these or more. The head lights sit on the floor at the front

of the stage. When they sit upright the lights are on. When their faces are to the floor the lights are off. Bald headed men make the best foot lights.

A large man may be chosen for the curtain. When his hands are down, the curtain is down. When he raises his arms, the curtain goes up. It will be necessary to explain this to the assembly.

Several more can be used for scenery. They will stand in various positions each with his two hands together on

The articles on recreation and fun for men's nights which have appeared in previous February issues of this magazine have brought a splendid response. We prophesy that the suggestions in this one by Mr. Hartley will also give you ideas for a hilarious social evening.

the top of his head.

Two short men make the table. They stand facing each other and then bend over until their heads touch. This gives an ideal table top.

Two more men will make the davenport. They face each other, kneel and then join hands as near the floor as possible.

A tall man makes the lamp.

Another tall man is the clock. He moves automatically from side to side saying "Tick, tock, tick, tock."

The exits are formed by two men standing facing each other with their hands extended and joined for an arch.

One man can impersonate the heroine. She is a dreamy creature who gazes innocently at a foot light.

Another impersonates the mother who looks on her with adoring eyes.

A meek man on his knees in front of the heroine is the hero.

Her father is just ready to give him a good swift kick.

And finally there is the villain. His arms are crossed in a sneer of defiance, showing teeth and he is twirling his mustache.

Now the stage is all set. The furniture and actors are in their places. The smart ones are cutting capers to get laughs for themselves. The clock is ticking, the curtain is going up and down and the father is getting anxious to administer the punishment to the hero. But the announcer has one statement yet to make.

"I have forgotten," he says, "to tell you the name of this act. It is, 'The Gathering of the Nuts.'" He makes his bow and the laugh is on those who have been showing their cleverness.

## *Police Interference*

This never fails to create an interest. That is, it never fails the first time, but it can't be repeated within a few months.

During the evening a policeman presents himself at the door. The chairman goes to meet him and they whisper for a few minutes. Then the chairman goes to some man in the group and calls him to one side. He joins in the conversation and finally leaves with the officer of the law. They can return again in a few minutes with the officer's mustache removed so that he is recognized as a member of the group. But in the meantime there is some thinking and questioning going on.

Another variation of this is to have the member go out and move his car from the position in which it is parked. He runs the motor good and loud. In a few minutes the other men who have driven cars will be hurrying out to change theirs only to find the policeman visiting in a friendly way with his friend in the hall.

## *The Field Meet*

One "give-away" is enough for the night. So we will turn to the field meet which is always popular. The committee should see that all of the material needed is at hand. An announcer with a megaphone will help create atmosphere. Three judges for the events will help. It is well to have a blackboard to score the winners of first, second and third positions. Among the events which are possible in the track meet, we suggest the following:

**Shot Put.** A waste basket is placed ten feet from a line and each person tries to throw six marbles into it.

**Hammer Throw.** Try and see who can throw balls of cotton the farthest.

**Foot Race.** Measure the length of the shoes of the players. The longest wins.

**The Smile Run.** Measure the width of the smiles by measuring the mouth. The widest wins.



**Swimming Race.** Each player has a glass of water and a spoon. The one who drinks his glassful first, a spoonful at a time, wins.

**Thirty Inch Dash.** Each player is given thirty inches of string. He puts one end in his mouth and leaves the rest hanging. The one who can chew his string first and get it into his mouth out of sight, wins. A piece of candy or a raisin may be tied to the string. This must be brought to the mouth without touching it with the hands.

**Sack Race.** Each player has a paper sack and blows it up and pops it.

**Hurdle Race.** Spaces a yard long are marked off on the floor. The one who can push a peanut along with his nose for the distance of a yard wins.

**Peanut Race.** Each player is given a toothpick and one peanut. The object is to drive the peanut across the room with the toothpick.

**Sixteen Pound Shot.** Blow up a paper sack and tie it at the neck. This is the shot. Throw it from the shoulder as far as you can.

**Tug of War.** A prune is tied to the middle of a piece of string. Each contestant places an end in his mouth and you see which one can get the prune. The winner keeps it.

**Crab Race.** Two players walk backward on their hands and knees to the goal.

**The Marathon.** Each player is given a paper of pins. He takes each one from the paper and places it in a saucer. Then when the paper is empty he starts to replace them, one by one.

#### UNITING THE FAMILY IN CHRIST

There is a touching story of a farmer's home on the walls of which hung the well known motto: "As for me and my house, we will serve the Lord." That sentence of the motto was supported by the daily life of the family. Daily the father gathered his household about him to pray and daily exalted the Christ of God in his heart and in his life. Every member of the house came to a personal faith in Christ except the oldest son who persistently refused to yield himself to God. One day father and son were alone in the room where the motto hung. The father said: "I cannot and will not longer be a liar. You will not yield yourself to my Christ, therefore I must have this motto amended to read: 'As for me and my house, except Henry, we will serve the Lord.' It hurts me to do it but I must be true to God." The thought so impressed the stubborn youth that he immediately surrendered himself to Christ.

Unfortunately in too many families the disbelief of the one is permitted to demoralize the faith of the family.

J. C. Massee in *Pioneers in Righteousness*; The John C. Winston Company.

## Bowling As A Church Asset

### A Prize Contest Announcement

**C**HURCH MANAGEMENT is anxious to secure some definite fact statements as to just how churches are making their bowling alleys a moral and financial asset. We are interested in successful plans for financing their installation, plans which have used them most effectively and plans which you would recommend to other churches. We would like to know whether or not, if you were building again, you would install alleys.

Will you write us a letter of not more than five hundred words giving your experience. The only condition is that the letters be written by individuals, either ministers or laymen, from churches which have used alleys for at least one year. If your alleys have not been a success you may write a negative letter. But be sure that your letter gives definite data and not generalizations.

Through the courtesy of the Brunswick-Balke-Collender Company we are able to offer the following prizes for the three best letters.

For the best letter; one mottled mineralite bowling ball, finger holes and grip bored to suit, together with a genuine cowhide case, total value \$28.00.

For the second best letter; one black mineralite bowling ball, finger holes and grip bored to suit, together with leather bound, canvas case, total value, \$17.85.

For the third best letter; one black mineralite bowling ball, finger holes and grip bored to suit, value, \$15.00.

Letters to be considered in the contest should be mailed not later than midnight on February 28, 1928. They will be judged in office of *Church Management* and prize winners will be announced in the April issue of the magazine.

Address communications to Bowling Contest, *Church Management*, 626 Huron Road, Cleveland, Ohio.

### A Unique Prayer Meeting Suggestion

By Elizabeth W. Sudlow

Broadway Presbyterian Church of Fort Worth, Texas, offered a program which resulted in a most unique and interesting prayer meeting. The entire congregation was divided into three groups. The chairman of the first group asked that all members of the church congregation over fifty years of age be present on a certain Wednesday evening. Another chairman requested that all people under twenty-five meet him at the same place and hour. A third chairman invited those between twenty-five and fifty to rally around him. Thus there were three interested groups out. First was a song contest between the first and second group, those in the third group acting as judges. Their work was to decide which group sang most effectively, both in style of singing and in sentiment. Each side sang three hymns, and had the privilege of a fourth song for rebuttal. This plan of securing attendance and creating interest was most successful.

A special feature introduced in the prayer meetings of the Milby Memorial Methodist Church of Houston, Texas, was a roll call of all members each Wednesday evening during the entire year. At the close of the year a Bible was awarded to the person who had been most regular in attendance.

In still another church during the past year the pastor has followed this plan: each week a family is appointed to take charge of the weekly prayer service. The family may arrange the service to suit themselves. One member may read the Scripture, another select the songs, one pray, one speak on the topic. The pastor closes each service.

In the White Temple, Miami, Florida, young people home from college were

put in charge of the mid-week service. The students told of Bible study and religious life as they found it in the various schools, and satisfied their elders that college had not taken them from the church or shattered their religious faith. As a whole the service was good, and was a credit to our colleges.

#### "THE LOST FLIERS"

They are not lost—  
These fearless flyers of the blue,  
They who have seen with unveiled eyes  
The conquest of the trackless skies;  
They who have heard the whispering  
voice  
That bade them make this quest their  
choice.

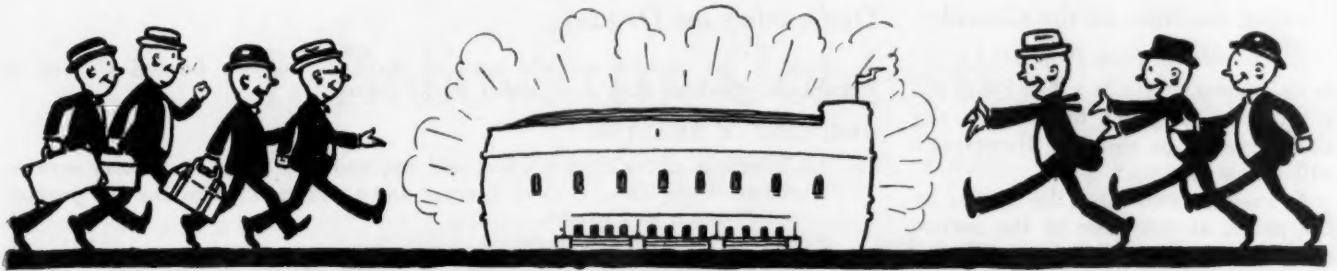
They are not lost—  
They who have soared above the tide,  
Through blinding mist and cloud-swept  
way  
With faces toward the break of day.  
The stars marked where they fell and  
vigil keep  
Above the waves where now they sleep.

They are not lost—  
They can not be who serve a dream.  
Others will take the starry trail,  
Making a highway and not fail;  
Then clouds of wings that cleave the  
sky,  
Will honor the vanguard who dared  
to die.  
—Arthur E. Cowley in *The Baptist*.

"Had I ten million tongues and a  
throat for each tongue, I would say to  
every man, woman, and child here to-  
night, throw strong drink aside as you  
would an ounce of liquid hell."—Ter-  
rence V. Powderly.

"England must put a stop to the  
liquor traffic or it will put a stop to  
England."—John Morley.





## Let's Sing

WAITER, WAITER

Tune: "Jada, Jada"

Here are a few good parodies for the men's group which we have selected from *Paradology*, a book full of such songs, selected by E. O. Harbin and published by the Cokesbury Press.

Waiter, waiter, waiter, won't you wait on me?  
Waiter, waiter, waiter, won't you wait on me?  
Pass around the chicken or some other kind of fowl,  
I'm so blooming hungry I could eat a Turkish towel;  
Waiter, waiter, waiter, won't you wait on me?  
First I want some chicken, then I want a little roast;  
Waiter, I'm so hungry I could eat dry toast.

### PACK UP YOUR DISHES

Tune: "Pack up Your Troubles"

Pack up your dishes on your pantry shelves,  
And smile, smile, smile;  
While we are eating we enjoy ourselves,  
Smile, folks, that's the style.  
What's the use of washin' 'em,  
It never was worth while, SO  
Pack up your dishes on your pantry shelves  
And smile, smile, smile.

### A LITTLE CHICKEN

Tune: "Turkey in the Straw"

Key: A Flat

O, I had a little chicken,  
And she wouldn't lay an egg;  
So I poured hot water up and down her leg.  
O, the little chicken cried and the little chicken begged;  
Then the little chicken laid—  
A hard-boiled egg.

O, there was another chicken,  
And she had a wooden leg;  
The best little hen that ever laid an egg;  
She laid more eggs than any on the farm,  
But a little more chicken  
Don't do us any harm.

Then there was another chicken  
In our back yard;  
She never laid an egg, but she tried awful hard.  
Then the preacher came around the folks to see;  
And that old hen entered—  
The ministry.

### THAT'S WHAT ——— MEANS TO US

Tune: "That's How I Need You"

Just what "Babe Ruth" means in baseball,  
Just what "Tiffany" means on rings,  
Just what "home-made" means on pie-crust,  
And "Heinz" on pickled things;  
Just what "Sterling" means on silver,  
And "Packard" on a bus,  
What "Huyler's" means on candy,  
That's what ——— means to us.

### I HAD A LITTLE HAMMER

Tune: "Mighty Lak a Rose" or "Auld Lang Syne"

I had a little hammer once,  
With which I used to strike,  
And I went knocking everywhere  
At folks I didn't like.  
I knocked most everybody,  
But found it didn't pay,  
For when folks saw me coming  
They all went the other way.

I've thrown away my hammer now  
As far as I could shoot,  
And taken up a booster's horn,  
And you should hear it toot.

I'm glad I'm with the boosters,  
I like the way they do;  
And if you lay your hammer down  
I'll get a horn for you.

### IT'S A GOOD THING TO BE A CHRISTIAN

Tune: "Tipperary"

It's a good thing to be a Christian,  
It's the best thing I know;  
It's a good thing to follow Jesus,  
As heavenward we go.

Goodby, sin and sorrow;  
Farewell, doubt and fear;  
It's a grand, good thing to be a Christian,  
And that's why we are here.

Note—"Leaguer", "Endeavorer", etc., can be substituted for "Christian".

### MEN WITH A PURPOSE

"But Daniel purposed in his heart." Says some one, "Give us a man with a purpose." They fail, and they alone, who have no purpose. While yet a mere lad, Lord Nelson said, "I will be a hero." Starting into life, Sir Joshua Reynolds resolved to become a master artist, and he became one. William Paley, while in college, purposed to become great in letters. Shaking off sleep and arising at four in the morning, he became a master in literature. Disraeli, stammering through his first speech in parliament, said, "You'll hear from me some day." And they did.

Dr. D. K. Pearson, when a young man, went to Chicago, and on the way there said, "I am going to become rich and help small colleges and poor students." Up to his death he had given to small colleges fifty-four million dollars, and through it he brought more than eighteen million dollars to the same colleges, and he helped literally hundreds of poor students through. "He purposed in his heart." When Thomas Edison was a youth he said, "What is, might be better." And he purposed in his heart to make things electric better. Under the flash of the electric light, answer, did he? The space between men's high purpose and himself is his opportunity.

Elmer E. Helms in *Men Who Made and Marred History*; Fleming H. Revell Company.

\* \* \*

All men, if they work not as in the great taskmaster's eye, will work wrong, and work unhappily for themselves and for you.—*Carlyle*.

## Using the Men of the Church

(Continued from Page 286)

dental student. He is a fine chap, but I think he is going to be very shy about coming to church. However, I will follow him up."

A week or two later, he passed by the pulpit at the close of the service and said, "If I come by any Sunday night and just whisper 'Honolulu,' it will mean that the young fellow who is with me is the man you asked me to reach."

It was only a week or two after that, on a Sunday night, that I saw him coming toward the pulpit at the close of the service. With him was one of the handsomest young men I have ever seen. As my friend reached me, he simply said, "Honolulu," and then introduced this man without saying where he came from or anything about it. He just introduced him as a friend.

In a few moments' conversation, I had told him about some friends that I had in Honolulu, and discovered that he was very well acquainted with them, and we were on friendly terms at once. It was only two or three weeks after that that a copy of a letter which had just gone to Honolulu came to my table. This letter, of course, had been written by the personal worker, and the letter read as follows:

"My dear Mrs. So-and-So: You will remember that I wrote you some time ago that we would endeavor to reach your son and interest him in our church. You will be glad to learn that he is now in attendance at the young men's Bible class every Sunday morning, has joined the B. Y. P. U. and has become quite active in our work. We are glad indeed to have had a part in reaching your son. With best wishes, I am ———."

One can readily imagine what that letter meant to that anxious mother in far-away Honolulu.

Of course that young man, like many others whom we reach, has gone away. Indeed, there are hundreds of young men whom we have held steady for three or four years, during their college experience here, but who never united with our church. We have never been so much concerned about that as we have been concerned about rendering a piece of service to young men and to the Lord in helping them into the kingdom.

I suppose the most interesting case in all of this program of work for young men was that of a young man who came here from the country to work in one of our factories. He was a raw country boy when he arrived, and some one of his relatives had writ-

(Continued on Page 300)

## Dedicating an Organ

This is the service recently used in Sandusky Street Baptist Church of Pittsburgh of which Rev. J. J. Allen is the pastor.

### RESPONSIVE READING

All members of the congregation will rise and join in the dedicatory service.  
Minister—Unto Thee, O God, Eternal and Glorious Trinity, for the purpose of worship and praise.

People—We dedicate this organ.

Minister—For the training of choir and congregation in holy song.

People—We dedicate this organ.

Minister—For the cultivation of a true appreciation of the noble music and great hymns of the Church.

People—We dedicate this organ.

Minister—For the ministry of music to comfort and inspire the sorrowing and faint-hearted.

People—We dedicate this organ.

Minister—For such music as will lift weary, sin-sick souls toward God and heaven.

People—We dedicate this organ.

Minister—For the ministry of music, when in holy baptism we ourselves, and when our young people shall make public confession of Thee by uniting with Thy Church.

People—We dedicate this organ.

Minister—For the ministry of music in the high and glad hours of experience and life, in the peal of the wedding march, the gladness of Christmas, and the triumph of Easter.

People—We dedicate this organ.

Minister—For the ministry of music when we sit together around the table of our Lord, in the sweet communion and fellowship of the Lord's Supper.

People—We dedicate this organ.

Minister—For the ministry of music on occasions of national rejoicing and sorrow, in memorial, penitential and thanksgiving service.

People—We dedicate this organ.

Minister—For the bringing nearer and making clearer the broken bits of heaven's harmony which God sends to earth in the inspired music of the ages.

People—We dedicate this organ.

Minister—As a herald of the gospel of peace and good-will to men.

People—We dedicate this organ.

Minister—To the Glory of God, the Father, Son, and Holy Spirit.

People—We dedicate this organ.

### PRAYER OF DEDICATION

Our Heavenly Father; We beseech Thee to graciously accept this organ as an expression of our love and an instrument of our worship.

By its aid, may the ministry of music be a comfort, strength, and inspiration to those who worship in this holy place.

May it summon all who enter these doors to prayer and praise that they may become strong to do Thy will, through Jesus Christ our Lord and Saviour.—Amen.

### DOXOLOGY.

CARL W. ROGERS  
President

HERMAN JENNE  
Sec.-Treas.

## EVERYMAN'S BIBLE CLASS

SESSIONS EVERY SUNDAY MORNING 9:45

BEAVERTON CHURCH OF CHRIST

PRESENTED BY

J. FRANK CUNNINGHAM  
Teacher

Each member of Everyman's Bible class, Beaverton, Ore., carries with him class cards which he uses just as he would use any business card. "We find this a very good means of advertising the class," says Pres. Carl W. Rogers.



# I Believe In Contests

*By Ralph V. Gilbert, Independence, Iowa.*

**I** BELIEVE in contests, provided they are rightly managed! That one simple proviso is the nexus of the whole matter. Almost any kind of contest will bring in a multitude of people, for a while; will generate a deal of enthusiasm, for a time. The danger is that in the excitement of the moment the contest may become a veritable Frankenstein that can no longer be kept in leash and that ultimately destroys more than it builds up.

So much for the theory. A brief statement of what took place in the city of Independence, Iowa, may be of help to others.

In the autumn of 1926, the Men's Main Street Class of the First Presbyterian Church challenged the men of the Wesleyan Bible Class, of the Methodist Episcopal Church, to a contest based solely upon gross attendance. Normally, the former class had a working attendance of about 50 men on a Sabbath, and the latter, about 35. The contest was scheduled to last ten weeks. On the first Sabbath, the Presbyterians had 69 men present; the Methodists, 68. From there on it was a neck and neck race with but a slender margin of difference. On the last day of the contest, the Presbyterians had 424 men in class and the Methodists had 485. The latter won the contest by a lead of exactly 58. So much for the contest itself. Let us now consider the really significant features about it.

First of all, the preparation. Before the contest began, a joint committee composed of officers of both classes met and formulated a set of rules. These rules aimed to make the conditions of the contest as simple as possible and to safeguard any appearance of unfair play. This was really an important matter. Many contests invite disaster by an elaborate system of percentages, handicaps, etc., all of which the average person misunderstands or fails to remember when the rivalry becomes keen. We avoided this pitfall by basing the contest simply upon gross attendance. The class that could get out the most men (and sheep-stealing was sternly forbidden) would win. Every man in the community could understand that. The joint committee took every precaution to see, as the weeks went by, that the contest was maintained upon the high

level of Christian sportsmanship. Both classes were fortunate in having at their head men of a high type, who, regardless of which class would win, refused to countenance any unfair methods.

Secondly, let us glance at the results: (1) the sheer number of men who were reached. This community and surrounding country, from which both classes drew, has a population of about 5,000. Halve that to determine the number of males; halve it again

Here is the old question of class contests discussed from the affirmative side. There is an affirmative side, you know. If you are considering an inter-class or inter-church contest, we would suggest that you read this article for the constructive arguments it has to offer.

to find the number of males above 18 years of age and you have left a Bible class "population" of about 1,200. Our community is about 40% Roman Catholic. That would leave a Protestant, male, adult population of less than 800. Yet on the last day of the contest these two classes had a total of 909 men in them! We believe that, for one day at least, the point of saturation was 100%!

(2) Every community has in it a class of men that the average pastor, deep down in his heart, dismisses as absolute spiritual impossibilities. That class in this community was reached and touched. Things soon came to such a pass that one worker was heard to remark, "We've come to a place where every man is a prospect!" And he was right. The marvel is that many of these men who could not before be induced to enter the doors of a church, came, saw, were pleased and are coming yet! They have since developed into our most enthusiastic "fans" for Bible class work.

(3) This contest "sold" Bible class ideals to this community. It had exactly the same result as a great, organized revival meeting. The Bible and its problems and its wisdom became the topic of conversation on the street corners, in the pool rooms, and wherever men came together. This may be termed the spirit of the contest. It was the finest thing about it all. Incredible as it may seem, the

contest took such a hold upon the two churches concerned and the community in general that the question as to which class would win faded into insignificance. That nine hundred men could boost for attendance in one of two classes and yet become so lost in the zeal for the good of the cause in general as to lose sight of their individual class, this, I repeat, sounds like a myth. Nevertheless, it was gloriously true.

(4) Before the contest closed, the joint committee planned a great mass meeting of the combined classes. This was effectually carried out. After a very short session in their respective churches, the two classes marched to the local theatre (the only building in the city large enough to accommodate all) and there a joint meeting was staged. Both pastors, both teachers and officials of both classes were on the stage. That meeting of nine hundred men enthusiastically singing and applauding was one not soon to be forgotten.

(5) Like the ever widening ripple in a lake, the effect of this contest began to appear elsewhere. In at least four other communities, the idea was taken up. In one of these, the home of the Methodist district superintendent, the latter wrote a pastoral letter to every minister in his district telling them about the results of this contest and advising them to plan a contest in their own fields. It is not too much to say that it attracted state-wide attention.

(6) One thing more remains to be considered: How many men "stuck"? It was no less a man than Harold Begbie, in his well known *Twice Born Men*, who says that if every conversion that ever took place ended eventually in a relapse, the power of the gospel would still be vindicated. If both classes dwindled to their former size, the contest would still have been a blessing and well repaid all pains taken. Happily, we have more than this to report. As these lines are written, two months after the contest closed, the average attendance of the Men's Main Street Class has remained double what it was formerly and the average attendance of the Wesleyan Men's Class has remained triple its former size. From every possible angle, therefore, the contest has been a success.

# WHAT TO DO IN FEBRUARY

## *A Department of Reminders*

### Special Days

Feb. 2—The Presentation of our Lord.  
Feb. 14—St. Valentine's Day.  
Feb. 19—Week of Prayer for College Students.  
Feb. 22—Lent Begins.  
Feb. 24—St. Matthias.

### Notable Birthdays

Feb. 5—Dwight L. Moody (1837).  
Feb. 7—Chas. Dickens (1812).  
Feb. 12—Lincoln (1809).  
Feb. 17—Benjamin Franklin (1706).  
Feb. 22—Washington (1732).  
Feb. 22—James Russell Lowell (1819).  
Feb. 27—Longfellow (1807).

February offers occasion for a varied program of church activities. There are several birthdays of outstanding importance that can be celebrated to good advantage. Dwight L. Moody's birthday falls on Sunday, February 5. Here is an opportunity for the presentation of a sermon or address on the life of this great man of God. Abraham Lincoln's birthday falls on Sunday also. For those who are interested in inter-race relationships it gives an opportunity for the development of a program that will call attention of the people to the necessity of better understanding between the various races that make up our citizenship. A most interesting and helpful Sunday night service could be arranged, having as a feature speakers representing the different races, giving each one five or ten minutes to speak. The question of inter-race relationships is one of great importance, not only in our country, but in the world, and anything that the church can do to foster a better relationship is highly desirable.

### Prayer for College Students

The week of February 19 has been designated as the Week of Prayer for College Students. The Sunday morning service on the 19th could well be given over to a discussion of the conditions existing in our institutions of higher learning. The prayer meeting for this week should be definitely set aside as an occasion for special intercession for the great student body, for the officers and directors of our schools of all grades. It would be well for the minister to send a letter, or card of greeting, to each of the young people of his church who are away at school. Sunday school classes and young people's societies should likewise be encouraged to send some communication to their former members now absent at college.

### Thrift Encouragement

President Coolidge, in recent utterances, has sounded a subtle note of concern against the dangers of pros-

### THE ART OF APPRECIATION Paul H. Yourd

Appreciation is one of the fine arts of life. With some it is a gift, a natural born instinct. With others it is the result of cultivation.

Pitiable the person who lacks the ability to appreciate the fine things that appear everywhere. Yet many there are so prosaic and practical who fit Wordsworth's characterization, so charmingly put:

"A primrose on the river's brim  
Or by the cottage door,  
A yellow primrose was to him,  
And it was nothing more."

What pleasure is experienced by those who know how to appreciate art. No liquid intoxication is needed by those whose sensibilities are fine enough to revel in the colorings of a sunset or an autumn landscape. Even the drab of a chilling fog cannot blind the true artist.

Sculpture, poetry, and music are the unlimited fields for the development of this art.

But the greatest realm for its exercise is human life. Here are the most fruitful returns.

Audible admiration of the symmetry of form, grace, poise, and strength of the marble discus thrower in the Louvre will not cause the stone-man to hurl his discus one inch; but apply the appreciation to a modern athlete and watch the discus fly.

Fundamental rules exist for the development of this art. Considerate judgment, and sympathetic understanding of the motives and problems of others are essential. Basic is a knowledge of the elements of worth in individuals.

Among moderns, Lincoln was a master of the art; he knew men and could accurately appraise their worth. But the superior of all in this field is Jesus and it is to him that we must look as the ideal appreciator of true worth in human life.

perity. We are the richest people in the world, and likewise great spendthrifts. Benjamin Franklin's birthday, on the 17th, gives occasion for a unique celebration and the emphasis of the principles of thrift which characterized this great statesman.

### Social Events

St. Valentine's Day is looked forward to eagerly by the young people. Sunday school classes and other young people's organizations can have an evening of fun, under the guidance of the church, that will be wholesome and genuine.

The older people will appreciate a more or less formal observance of Washington's birthday. A banquet, with a prominent speaker and attractive music easily becomes an outstanding social event of the winter. If this type of entertainment is planned, it might be well to have it on Tuesday evening, the 21st, instead of the 22nd, which comes on Wednesday and is the beginning of Lent.

### The Lenten Season

One of the best aids for the cultivation of the spiritual life is the fellowship of prayer. The Lenten season lends itself particularly to the practice of prayer, and it is easy to organize, at this time, great groups of people within the church who will agree to spend each day a little time in Bible reading, meditation and prayer. One of the best plans is this; let the minister announce beforehand that he would like to have as many of his people who will, join with him in a fellowship of prayer to begin Wednesday, February 22nd, and continue until Easter. That each one joining this fellowship will agree to read the daily lesson as set forth in the program outlined by the Federal Council of Churches and spend a little while in prayer; the time to be at each one's convenience, but preferably at the close of the evening meal while the family is still seated at the table.

### Church Membership Prospects

It is most important to have a list of prospective members. This list should be prepared from Sunday school classes, men's and women's organizations and from other organizations having any contact whatever with the church. Names of people who are friendly toward the church and casual attendants should be on the list. A systematic campaign of personal visitation, with the prospective list as a guide, will do as much to increase the membership as any protracted series of meetings. The minister should enlist as many helpers as he can in the visitation, but the best results are obtained when the minister himself has the interview and wins the individual for Christ and the church. It is a hand-picked method, but it pays. The earlier the prospect list can be prepared the better. Do not wait until the last few days before Easter to begin the interviews. Start now.

### Communicants' Class

Organize the young people of the church who are contemplating joining its fellowship, into a class for the study of the great truths and principles necessary for intelligent decision. Meet the young people at their and your convenience. It may be that the Sunday school period is the best time. With some, Sunday evening or a week night is more desirable. Use your own course of study, or follow that prescribed by your denomination. Get your material well in advance. Overlook no detail.



# Religion In Our Public Schools

## Ten Principles

By *W. Edward Raffety*

*Professor of Religious Education, University of Redlands, California*

**W**E believe in genuine religion and its organizational expression. From the crudest cabin altar of the rugged pioneer to the state-liest cathedral of earth's elite, from the simplest credo to complicated confessions, man has institutionalized his religion. It seems to be natural, and it may be necessary.

However, has religion, in the thinking of many, become so static within the hard, high walls of institutionalism that it has lost its personal grip, its simple, sublimating power in human life? And if so, who is to blame? Is the outward shell more important than the life within? Does ecclesiasticism as such have sovereign rights in the realm of religion? Or, after all, is it a squatter with no homestead claims which can be successfully established in the common court of humanity? What is religion, anyway? It certainly is not a book or a building or anything that is static.

Religion primarily is a relation, a binding-one between two creatures, the human and the divine. Ultimately, it is the supreme power holding God and man together, a binding-back fellowship. It is Immanuel, God-indwelling. In the Christian's dictionary, it is Christ-in-man, saving and motivating him. It is the divine dynamic in human life—not something, but Somebody. As such, morocco covers and marble walls cannot encompass and enthrall it; they may convey it, but cannot control it; they may magnify its current values, but cannot minimize its intrinsic worth. It is not a fence to shut out or shut in, or a sealed sanctuary, but a force that permeates and liberates men's souls, heaven-high, earth-wide, and as deep as the depths of human needs.

For religion to be propagated, marketed extensively, it may be necessary for it to be tied up in institutional packages, even with creedal strings. But this is not all of religion, nor the only kind. There needs must be institutional religion of the right sort, and institutional education, but there is much religion that is not thus "cabined, conquered and confined," as

there is much education that is not organized into books and buildings, into rote and rule. Especially is it important that in the public mind religion be differentiated from its material media.

What does this have to do with religion and our American public school system? Much every way. If we continually think of religion wholly in terms of institutionalism then there is bound to be sectarian clashes with the form of institutional education which

however, if they must differ, let them differ in love and tolerance, and be big enough to fly the flag of good will. This does not mean a namby-pamby, backboneless, convictionless attitude, far from it. Any real cause creates advocates, zealous ones, but no advocate of any cause gets far who always gestures with pitchforks and poison-tipped swords.

Does not the present decade call all religionists, especially Christians, to some clear, conscientious, serious thinking? It is the high grade American citizen's serious, but joyous privilege to make and keep the public school system religious in the best sense. This is a tremendously challenging problem. Neither the provincial sectarian who fully ignores the public school nor the one who would daily meddle in its affairs can do much toward the solution. Between these extremes runneth the ranks of men and women with poise and high purpose.

In the hope of helping, even a little, the following principles are stated:

*Our nation is rooted in religion and religious convictions and on these the perpetuity of our civilization depends.* Plymouth Rock has no meaning, no world message if this is not true. The stormy scenes and stormier seas put into the hearts of our Pilgrim fathers this undying, unforgettable purpose. This principle went into the foundation and early superstructure of the nation that was to be. The seasons of prayer to Almighty God which precluded the Continental Congress, the Declaration of Independence, the Constitution, all showed the deep rooted, religious convictions of our national forefathers. That learned South American spoke knowingly to a citizen of the United States when, in substance, he said, "The greatness of your country over ours lies largely in the fact that your early discoverers came to your land seeking God, while ours came seeking gold."

"In God we trust" was no idle phrase of those who first put it on the coinage of the new nation. Nor is it today, in spite of all our superficialities. The congress which would

Here is an article you will want to read and preserve. The issue is of vital importance to every American community. Members of your church who serve on the school board should have their attention called to it. Recognizing the authority of the United States constitution it shows how cooperation may be secured to make our schools really Christian.

we call the public school system. It is the idolatrous worshippers of man-made organizations *deified* that create havoc in any attempt to make religion a real, vitalizing element in individual lives and in human welfare. Denominationalism, born of religious tolerance may have given us the great American governmental principle of separation of church and state, for which we are grateful, but it is narrow, bigoted sectarianism which is responsible for the pendulum's far-swing to the extreme of completely ignoring the public school, or completely exorcising it by some ecclesiastical shibboleth. These extremists are now using, concerning the public school, such ugly epithets as "irreligious," "godless," or worse.

Any religious man who knows history and who thinks straight believes in denominationalism, the right of any group of believers to nucleate about a type of biblical interpretation, even as political parties arise, or schools of medicine, economics, sociology, psychology, or any other area of human thought. Sane denominationalism is normal; sectarianism is abnormal. It is cock-sure, unbrotherly sectarianism that brings discord, and strife to no purpose. People that think will differ;

dare to remove it would be striking a blow at the sacred foundations of our nation's greatness. Quiescent convictions would awake to a righteous fury, even if the suggestion should seriously be made.

As our nation stretched itself westward from the Atlantic seaboard, church spires became the milestones of an advancing civilization. As sturdy pioneers pushed their way across pathless prairies, fording rivers, and penetrating forests, they carried their rugged religious convictions with them. Unconventional they might have been, but they were nevertheless real. "Good-by, God, we're going west" could not be accepted for full face value. A few desperadoes saw their chance in the great adventure, but the vast majority were God-fearing home-seekers. Their elemental sense of honor, truthfulness, justice, protection of women and children, during the days of the covered-wagon crusades, had no other roots than religion. To be born an American, east or west, is to come into a birth-right, a heritage of religious truth.

2. *Our public school system is a distinctive feature of our American democracy.* From its beginning it seemed to be indigenous to the very soil of the new nation. No one can deny, who knows the history of education in America, that the public school was the gift of religiously-minded people to their commonwealth. It was early and rightly divorced from institutional religion. It was doubtless in the minds of the founders of the public school that in the best sense it should ever be religious. With such parentage, and with utmost freedom, the American public school has thrived through all the years. It has become the very heart of our democracy. This is true in spite of corrupt politics and religious sectarianism. Through its doors all children of all races, all religions, all colors and conditions enter to share its democratic life and to fulfill its ideals. It is the great social spirit-level of our nation, the cosmopolitan cash register into which we pour our wealth by the billions.

Students of government the world around have come in groups to America to study the genius of American democracy, and have found it in the public school. With all its imperfections, it still is America's major contribution to the democratic ideal.

3. *The two marked characteristics of the American public school system are and must be: (1) Democracy and (2) Religion.* Democracy, i. e., the highest good to the highest number. With all its faults, the public school is the most democratic organization in the world. The free mingling of children often of

earthwide traditional backgrounds, the blend of racial traits, and attitudes, the give-and-take spirit, the common pursuit of a common educational purpose, the horizontal sharing by rich and poor alike of the joys and difficulties of young associate life, the active participation in the schools' schedules and programs, the drinking in of its very atmosphere—all these things go into the blood of the citizen-in-the-making. The boy or girl that misses the democratic training which the public school at its best gives, has suffered an irreparable loss as a potential citizen.

The other marked characteristic of the public school is religion, not the formal, institutional kind, as we have seen, but the domination of accepted moral and religious convictions which must not be violated by any instruction, discipline, or management. Let any of the well-known religious virtues be abrogated, openly, flagrantly violated, and public sentiment, religiously motivated, will be up in arms in a minute. Rarely do we find a community where this would not be true. In very truth the public school belongs to all the people. It is American democracy in miniature, and at its heart is practical religion. Whenever it becomes, in any place, undemocratic or irreligious, it becomes unAmerican.

4. *Religion as such or the Bible as such cannot BY LAW be taught in the American public school.* The truth the Bible teaches and the religion it exalts can be lived, sincerely, freely lived, but cannot be taught under sanction of law. Not one of the forty-eight states has a law compelling the teaching of the Bible in the public schools. And this is well. And one of the forty-eight states that would pass such a law would in short order run up against the Constitution of the United States, and the law would come to naught. Religion by legal compulsion ceases to be religion. It is inquisition. Character cannot be legislated into being. Goodness is no grist of the law. The Ten Commandments never yet made one saint. They may point the way. They may inform the mind. Real religion furnishes the emotional centers, and functions best when the will surrenders to its high ideals, and that voluntarily. This certainly is the genius and glory of the Christian religion. Man is the sovereign chooser or sovereign loser. God drives no one in his corral. Legislative fools should not rush in where angels fear to tread. Yes, let the Bible and religion be taught but not under the compulsion of law.

5. *While the American governmental principle of separation of church and state must not be violated, the public school should not be irreligious in any*

(Continued on Page 324)

## KEEP SMILING

My father smiled this morning when  
He came downstairs, you see,  
At mother; and, when he smiled, then  
She turned and smiled at me;  
And when she smiled at me I went  
And smiled at Mary Ann  
Out in the kitchen; and she lent  
It to the baker's man.

So then he smiled at someone whom  
He saw when going by,  
Who also smiled, and, ere he knew,  
Had twinkles in his eye;  
So he went to his office then,  
And smiled right at his clerk,  
Who put some more ink on his pen,  
And smiled back from his work.

And when this clerk went home he  
Smiled  
Right at his wife; and she  
Smiled over at his little child,  
As happy as could be;  
And then the little girlie took  
The smile to school; and, when  
She smiled at teacher from her book,  
Teacher smiled back again.

And then the teacher passed on one  
To little Jim McBride,  
Who couldn't get his lessons done  
No matter how he tried;  
And Jimmy took it home, and told  
How teacher smiled at him  
When he was tired, and didn't scold,  
But said, "Don't worry, Jim."

And when I happened to be there  
That very night to play,  
Jim's mother had a smile to spare,  
Which came across my way;  
And then I took it for awhile  
Back home, and mother said:  
"Here is that very selfsame smile  
Come back with us to bed."

## WIND GALES USED TO OPERATE PIPE ORGANS

More than 18,000,000 pounds of air are blown within the pipe organs of the United States every day to provide music in the nation's churches, theatres and auditoriums, according to figures compiled by ventilating engineers who are conducting a survey to show the important part that electrically controlled air plays in every phase of American life.

One of the largest pipe organs in the United States is in the Wanamaker Store in Philadelphia. This organ has 232 stops, is 144 feet high and 120,000 feet of lumber were used in building it. Its longest cable from key-board to organ is 560 feet. It is equipped with five blowers which aggregate 132 horsepower and develop wind pressures ranging from 5 to 33 inches. Another of these giant organs is located in the Municipal Auditorium in Springfield, Mass.

## THE PASTOR SAYS

By John Andrew Holmes

The devil's business is a "blue sky" concern. All its dividends are paid out of capital, and he who invests in it loses not only what he has but what he is.



# The Editorial Page

## Permanency in Men's Movements

**D**O you remember the Layman's Missionary Movement? Do you remember the Men and Religious Movement?

During this last summer I read one of the volumes devoted to the latter effort. It was organized in 1910. Interdenominational in character and dynamic in leadership it promised great things for the men of America. One thing impressed me mightily in reading the book. That was the appeal to history. "The real contribution of this movement will not be appreciated until the permanent results are seen." It was in this vein that the workers made their reports. Fifteen years have passed and the entire effort is practically forgotten by most of us. Its one big aim was to unite the men of the various denominations into a *workable plan of permanent specialized effort*. Yet there seems little permanent in the effort.

This seems to have been the fate of interdenominational men's efforts. From these failures the churches have swung back to distinctly denominational efforts. William F. Weir, General Director of the Men's Work of the Presbyterian Church in the U. S. A., probably expresses the conviction of three-quarters of the denominational leaders when he says:

The interdenominational movements were promoted largely through big conventions. Necessarily, they were limited mainly to inspirational features. While they made a contribution of great value, it was soon discovered that there was no way to conserve the results of these conventions. Awakened expectations were not realized. In the disillusionment that followed a widely extended prejudice against the big convention method of promotion became apparent. Nearly all leaders in denominational men's movements believe that it is not advisable now to promote interdenominational movements.

The writer there seems to have both social and economic reasons for this point of view. The denominations have permanency. Their organizations are intact. Resources and funds are available. Their stability is so well assured that in times of spiritual depression they can carry over until better days. Specialized movements lack these features.

Another consideration is the fact that the spirit of self preservation is always active in denominational activities. At best, the churches have given grudgingly to interdenominational organization. Home needs must be taken care of first. Even the venerable American Bible Society would find it difficult to carry on if it had to depend upon denominational budgets for its work. And all movements require funds.

Unquestionably independent or cooperative movements have a contribution to make to the general work. There are specialized studies which

can best be promoted by such organizations. The emphasis on the group organization by the Men's Church League is such a contribution. But it is our belief that the local church can get the biggest results at the present time by following the leadership of the denominational men's movements. Fortunately, practically every denomination is now well organized to render that cooperation.

## Doing the Unusual

**A** GOOD many ministers need the thrill of doing the unusual and unexpected things. No matter how good conformity may be for an organization it means stagnation to the soul. The minister is subject in a peculiar way to this stagnation. There is a regular—a conventional—way to do everything in the parish.

There is a conventional way to prepare sermons.

There is a conventional way to preach.

There is a conventional way to make the parish calls.

There is a conventional way to conduct business meetings.

There is a conventional way to conduct prayer meeting.

There is a conventional way to live.

There is a conventional way to die.

The easiest way for any minister is to do the regular thing. Most congregations prefer that. The unconventional is disturbing, irritating. Regularity soothes and quiets. It quiets, at times, to the point of death.

The minister needs the thrill of the unusual. He needs the nervous reaction of departing from accustomed methods at times. Maybe his sermons have been a basement, two floors and an attic. Let him get the fun of preaching once in a while on the attic alone. Has he always read his sermons? Try speaking extemporaneously? Has he always worn a white tie? Let him try a black one or any color which appeals to him.

One of the first signs of psychological age is the inability to accept or initiate changes. Let habits and customs control a man and they will soon stifle his initiative and make him a slave of custom. On the other hand a man who can adapt himself to changes, raising new defenses for every new enemy and thinking of offensive manoeuvres quicker than the other fellow, may age in years, but he is still a master of his situation.

Most parishes today have unusual problems and they need unusual cures. They can be given only by men who are not afraid of doing the unusual.

James Russell Lowell certainly spoke for ministers when he said:

*New occasions teach new duties; time makes ancient good uncouth;*

*They must upward still, and onward, who would keep abreast of truth.*

## As the World Goes By—

### No Hope Outside Rome

Harpers' have just published a book entitled *The Belief of Catholics*. It is written by Father Ronald Knox, formerly an Anglican priest but now a Roman Catholic. We are indebted to him for some very frank statements of just what Catholics do believe. One thing he insists on is that there is no salvation outside of Rome. We will quote him exactly.

Catholics believe that there is no other religious body in the world through which salvation can be procured. The fact of membership in any other religious body than ours will not contribute to any man's welfare in eternity. Let us suppose two brothers, both brought up and confirmed as Anglicans. One, from a dislike of forms and ceremonies, breaks away from his old associations and throws in his lot (let us say) with the Society of Friends. Even here he does not aspire to full membership; but believes in our Lord, he prays, he lives an upright life. His brother remains an Anglican, and wears his Anglicanism with a difference; he goes to confession and communion with exemplary regularity, believes in the Real Presence, and puts his trust in the "undivided" church. Now from the Catholic point of view, there is no more and no less hope of salvation in the one case than in the other. Either is saved, if he is saved, under the same title; namely that, in the sense to be explained lower down, he is a Roman Catholic without knowing it.

### Ere Repose Our Spirits Seal:

Bernard Clausen's article in this issue will bring up memories to many ministers who have seen the wrong selections of hymns for certain occasions. Twice recently the editor has tried to preach after the congregation has drowsily sung:

*Saviour breathe an evening blessing,  
Ere repose our spirits seal.*

It is hard to deal kindly with the type of mind which would select this hymn to open the evening service or as an introduction for a sermon—especially when a strange minister is to preach.

Tenderness, without a capacity of relieving, only makes the man who feels it more wretched than the object which sues for assistance.—*Goldsmith*.

Governor "AL" Smith says that there are certain parts of the state constitution which he hates. We are wondering if one part is that which provides for complete separation of church and state.

A great thing has happened in the religious book publishing business. A volume has come from the press which has no introduction written by S. Parkes Cadman.

### THE DEACON OBSERVES

That in response to an increasing demand for books on all phases of religion and philosophy, the Los Angeles Public Library has just established a new department of religion and philosophy which is housed in an attractive room on the first floor of the central library. Good! A step in the right direction.

That a Paw-Paw, Michigan, clergyman, says he will refuse hereafter to perform the marriage ceremony for persons who fail to prove their sanity. Well, marriage was a fine institution while it lasted.

That the work of the Polity committee of the Federated Churches in our great metropolitan centers, in locating churches and assigning to various denominations exclusive fields, thus saving thousands of dollars unwisely spent in denominational competition; in duplication of effort and in more vigorous and healthy churches is a great and wise effort and should contribute to the happiness of the Protestant brotherhood at large.

That the jay-walker's epitaph is, "Now lies he here—he did not choose to run."

That for the first time in years, every freshman at Princeton is a member of some religious denomination. Episcopalians lead with 211 men, Presbyterians are second with 196.

That a long legged sheep in the Himalayas is able to run forty miles an hour. That's the kind of little lamb to follow Mary nowadays.

That "The United States is a paradise for all who are willing to work," according to Dr. F. B. Meyer, octogenarian preacher, who recently returned to London after his fourteenth tour of the United States.

That the largest Reformed Church in the United States is the First Reformed Church of Canton, Ohio, with 2143 members.

That it is very simple for a church to get into debt. Nothing easier. Given a group of members who make no pledge to the church; another group who wait until the very last to pay their pledges and then pay up only when personally seen; still another group who pledge something and never pay it; still others who pay less to the church than they do for movies and chewing gum and you have a church that cannot stay out of debt. Ask us something hard.

That there is no disease as deadly as sin.

That the greatest evangelism wrought in any church is that brought about by putting a whole church at work; be it social visitation, every member canvass, evangelistic campaign or a great building fund campaign with scores organized upon teams calling upon hundreds living in the community around the church.

That the best book of the month as decided by the five judges on the staff

of the Book-of-the-month Club is *Claire Ambler* by Booth Tarkington. It is the story of that incomprehensible variety of the species—the American flapper and her boy friend. Written in such a sensible yet humorous vein and pitted with golden nuggets of adolescent understanding and interpretation, it won the unanimous decision of the five judges each acting independently of the other.

That a new Mennonite colony is to be established in the San Joaquin Valley, California. Between four and five hundred families from Canada, and Kansas will settle upon twelve thousand acres.

That the newest thing in church architecture is a trend toward the "Educational Building" or the "Educational Unit" where may be housed practically all activities of the church except those of a purely religious intent. The Parish House or Community House are terms receding now in popular use.

That the institutional church with the physical features usually attendant such as bowling alleys, gymnasium, lockers, showers, etc., is passing with time. No church has the funds to compete in equipment or in supervision with the public school gymnasium or the community Y. M. C. A. and various athletic clubs. The church's young people will go where competitive athletics may be serviced the best.

That he will start next month a "Deacon's Diary"; a continued serial from month to month.

### THE PRAYER-MEETING

"Some people seem to think that our Blessed Lord left a promise, 'Where two or three thousand are gathered together, there am I in the midst of them.' He did no such a thing. He was much too kind. He knew that prayer-meetings were going to be so small."

Many, we are sure, count as among the highest and most luminous hours of life the little prayer-meetings they have attended in humble places in kitchens and barns. It all comes before them so vividly that they are tempted to think that no experiences have been graven so deep as these. They recall the walk to the meeting-place, perhaps on a moonlit night of snow, the long shadows, the "holier day," the hopeful loneliness, the sense that they were on the road to Christ, to a full manifestation of His presence. Thus we come to the low doorway through which love, and grief, and patience, and hope approach Him, and enter the little room where we mark His blest abode, and into glory peep. The little company of grave, subdued worshippers gradually take their places, and one is aware of the deep, still current of thought flowing towards the present Christ, the growing sense of His mastery over us.

W. Robertson Nicoll in *The Seen and the Unseen*; George H. Doran Company.



# ASK DR. BEAVEN

**Question—Do you advocate trying to secure every member of the family in the church as individual subscribers?**

Answer—The ideal held before us usually in the every member canvass is the securing of old and young as individual subscribers. The advantage of a child having his envelope is obvious if the child has any responsibility for earning the money and filling the envelope. It has very little value if the child is simply given the money or if the parents fill the envelope. It means additional bookkeeping for the church and bother for the parents. If, at the beginning of the campaign, the ideals back of the "every member a subscriber" idea are emphasized and the parents' cooperation secured in making it mean what it should, I am distinctly in favor of attempting to get the children as well as the parents to make subscriptions.

**Question—We find it difficult when our people leave the city to get them to take their church letters. What steps do you advocate to get them to transfer to another church?**

Answer—The question you raise is a difficult one with us all. That members should take their letters when they move to another city is clear if we are thinking in terms of the kingdom of God and not our own church records. After they go they will not be of very much value to your church. You have found that out as have I. About one out of ten or one out of twenty will actually contribute, but usually not more than this. They soon get to be of little value to us and depreciate in spiritual interest so if later they do take their letters they aren't as valuable as if they take them immediately.

Our system is to have a clerk of non-resident members and a committee of representatives of the Boards of Deacons and Deaconesses to work with him. This committee writes in a personal way, after two or three months, to those who have lately moved to other cities. This letter is personal, sending the greetings of our church, expressing confidence that the person has found a church there to which he is going, and taking it for granted that before long he will be sending for his church letter.

Another simultaneous method of approach is to write to the pastor of some church in that community asking him to get in touch with the absent member.

Our third step, is a circular letter from the church written in as kindly a vein as we can and including four options which we ask the absent member to check. The first one indicates that he wants to remain a member of our church and plans to contribute. The second, that he wants to remain a member but can't contribute at present for reasons which he is asked to give. The third, that he wants a letter to join a church where he is living. The fourth, that he wants to be dropped. The ab-

This page offers a service to all readers. Dr. Beaven will be glad to discuss questions and problems which may be submitted to him. These may be concerned with either church or Sunday school administration. Just address your inquiry to Dr. Beaven, "Church Management", 626 Huron Road, Cleveland, Ohio.

sent member is urged to write and indicate his attitude.

Still another step is a letter to those who show no interest in previous communications explaining the method of our suspended list and why, for the sake of our records, we are anxious to have people get into other churches where they live. We enclose a set of rules of our church in regard to non-resident membership and urge action in some fashion.

The last step is to put the names of those who are indifferent on a suspended list for three years and at the close of that time, if no evidence of interest has been indicated, their names are dropped.

**Question—I have heard that you give some attention to catechetical work among your boys and girls. I would be glad to have a sample of what you use in your classes.**

Answer—I do not use a catechism as such. I do give a course of instruction each year to the members of the Junior High School Department in our church school. This course runs through eight or ten weeks, is given on Sunday at the Church school hour and there are questions for discussion with each lesson. At the end is an examination which draws out as far as possible answers showing how nearly the student has grasped the essential points.

The course, however, is one of my own. The background books that I have used have been a Baptist publication "You and Your Church" by Kirtley, a Methodist publication by Ryan "When You Join the Church," and a set of lessons from the Westminster graded International course published by the Presbyterian Board called "What It Means to be a Christian," "The Christian and the Church" and "Special Problems in Christian Living."

As a sample of the type of things I discuss I quote some of the headings of the last course given:

1. What the decision to follow Christ means to a person.
2. What my decision to follow Christ should mean in my personal attitude toward others.
3. How we start and how we demonstrate our Christian lives.
4. How and why we join a church.

5. The Christian ordinances—baptism and the Lord's supper.

6. What is involved in being a worth-while church member.

7. Can good habits be formed as easily as bad habits?

8. How can we use religion in our home life?

9. Making our life work a Christian service.

10. The Christian callings as a life work.

You will notice that these discussions are practical as over against theological. At another time I do give them a course on elements of Christian faith, including God, Christ, the Bible, the church, future life, the kingdom of God, etc. In another course I take up the work of the church including missions, international peace, prohibition, application of the kingdom of God idea to life, stewardship, etc.

If you were looking for actual catechetical material put up in that form, my suggestion is that your own Presbyterian Board or a Lutheran Board may be able to give you what you could use as the background for such catechetical work.

## THE MAKING OF A NATION

Many of us can recall in our earlier years the widespread custom of church attendance by families. Memory brings back a vivid picture of the household bestirring itself on the Sabbath in preparation for divine service. The two-horse wagon or surrey was driven up to the door, and after each member of the family was seated, away it went three, six, even ten miles, for all to occupy a family pew together in the country meeting-house. And in this custom was early laid, in the plastic minds of the youth, the never-to-be-forgotten lessons of reverence, faith and love for God. Forth from these rural homes in a mighty brigade went trooping our nation's leaders of today, buttressed in thought and purpose by the sturdy ideals and the basic verities of divine truth. Incalculable is the debt which our country owes to these sagacious and godly forebears.

Alas, the wholesome picture of our yesterdays is no longer a reality. Church attendance, once the custom, is now the exception. Fifty millions of our population never darken the door of a temple of worship. The commandment, "Remember the Sabbath day to keep it holy," has been laid on the table by a two-thirds majority, and in its place is the new commandment of the ribald multitudes, "Remember the Sabbath day to keep it jolly." Instead of a day of rest, meditation, and family fellowship, we have the joy-ride which is not joyful, hectic hours of excitement, and an absence of family ties which makes the American home a memory, if not a mockery.

Lewis Robeson Akers in *The Red Road to Royalty*; Fleming H. Revell Company.

# ILLUSTRATIVE DIAMONDS

*Selected by Rev. Paul F. Boller*

## THE FACE OF LINCOLN

The personality of Lincoln was supremely expressed in his face. Those who knew him tell us so, and all the pictures confirm their testimony. Not the massive, tousled head, nor the immense, angular, stooped figure, nor the great hands, nor the voice, but the face of Lincoln, mirrored the man and spoke the soul. How significant are certain words written of another, "the light of the knowledge of the glory of God in the face of Jesus Christ"! Of course not even Lincoln's may be compared with the countenance of Jesus Christ; but as the light of the knowledge of the glory of God was in the face of Jesus, so were compassion and suffering, determination and forgiveness, humaneness of understanding and love of his fellowmen, in the face of Abraham Lincoln.

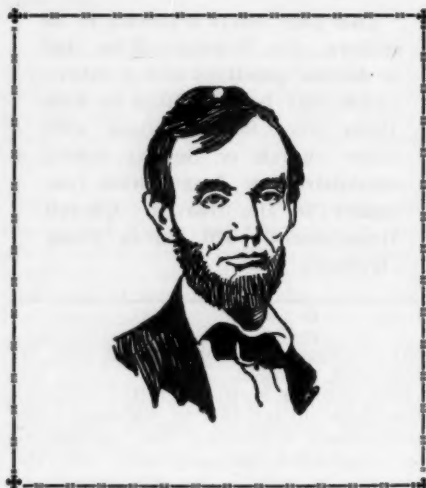
And any man, or any woman, or any child, who becomes the partner of God in love's labor of building a beautiful world, whatever else he or she may receive, is given the gift of the generous look, the look that was on Lincoln's face.

I should like to have seen that look on Lincoln's face when the message came from Grant at Appomattox! Or when he opened the door after he had been in prayer before the battle of Gettysburg, or as he turned from signing a reprieve, or as he sat beside a wounded, homesick soldier, or as he said, "With malice toward none, with charity for all, with firmness in the right. . . ."

Dr. Daniel A. Poling in *Dr. Poling's Radio Talks*; George H. Doran Company.

## MANAGING THE LITTLE ANNOYANCES

Bruce Barton gives a striking example from the life of Abraham Lincoln. All of us are familiar with Lincoln's power to manage heavy burdens, hard work, crushing responsibilities, fearful anxiety. His ability to rise above petty troubles was quite as impressive. In the early days of the Civil War, when the Northern armies were suffering one reverse after another and no one could learn the reason for these defeats, Lincoln and a member of the Cabinet broke all rules of procedure and went to the home of General McClellan in Washington to seek an explanation of the situation. They waited for an hour, then McClellan hurried in the front door. He recognized his callers, but went upstairs without a word. Lincoln waited ten minutes, twenty minutes, half an hour. Then he called a servant, and asked him to tell McClellan that the President and his companion were still waiting. Presently the servant returned in obvious embarrassment. With a flush of shame upon his cheek, he explained that McClellan was tired and out of sorts. The general refused to



see anyone, even the President. As a matter of fact, he had already undressed and gone to bed. When Lincoln was outside the house, his companion burst forth in anger. Surely the President would remove that boor from command! But Lincoln smiled quietly, and replied without a trace of impatience, "No, I won't do that. Why, I'll hold McClellan's horse if he will only bring us victories."

J. G. Gilkey in *Secrets of Effective Living*; The MacMillan Company.

## THE CHALLENGE OF A PERSONAL EXPERIENCE

One night that rugged and wonderful worker among men whose lives had been broken by sin, Sam Hadley, was speaking to a large gathering of poor wrecks who had come into the doors of his mission hall. A trained physician sat among the men as an observer of a condition which drew him merely out of curiosity. The vigorous appeal of the preacher for immediate decision for a new life finally so impressed the physician that he could not restrain the protest of his scientific objection to it all, and he arose and speaking feelingly said, "Mr. Hadley, you have been appealing here with glowing passion to these drunkards for a new and made-over life. I speak as a physician to say that you would not talk to these men thus if you had ever seen what the inside of a drunkard's stomach looks like." As quick as a flash from the experience which was the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach and Jesus Christ saved me from it, and saves me from it now." How eloquently does genuine experience always meet life. We challenge the whole world with the testimony of this salvation. It is the most convincing preaching we have. Oh, for a witnessing church.

Merton S. Rice in *If I Had Only One Sermon to Preach*, Edited by Charles Stelzle; Harper and Brothers.

## RIISING ABOVE LIMITATIONS

Ole Bull, the great violinist of the last generation, was once playing in Munich. He had just reached the most difficult passage in his concerto when his A-string snapped. He hesitated for a fraction of a second, then caught the rhythm again, and finished the enormously difficult passage on three strings. What a picture of the victory thousands of men and women are winning every day! In Dr. Fosdick's vivid phrase, "They get music out of life's remainders." You say that your latest limitation dooms you to defeat? Nothing of the kind! Even if the blank walls are rising about you there is some way out of that prison. Even if the violinist's A-string does break, the concerto can be finished . . . somehow. That is the triumphant story of human life.

James G. Gilkey in *Secrets of Effective Living*; The MacMillan Company.

## LINCOLN'S AWARENESS OF THE ETERNAL

Dr. Barton, in his two volumes on the life of Lincoln, has investigated with painstaking care the whole background of the writing and the delivery of this famous address. He has documents on every copy of that address. He has compared every one of the extant copies, word for word, sentence for sentence. He shows us that in all of the drafts of this address written before the actual day of its delivery, the phrase "Under God" was not yet born.

But, under the stress of that great occasion, as Lincoln stood on his feet in that battlefield, this great man suddenly felt the presence of the eternal, the consciousness of his oneness with God, and he extemporized that phrase which is now an immortal part of his address: "That this nation, *under God*, shall have a new birth of freedom."

None of the advance copies of this speech had the phrase "under God" in them, but all of the reporters' copies which were taken down in shorthand had the phrase "under God" in the address.

This is a thought to stir the fountains of the soul; that Abraham Lincoln, our great immortal, on that platform, on that tremendous occasion suddenly became conscious that he too was speaking in sight of the Immortal because of a sensitive seismographic awareness of the Eternal, and he inserted that great phrase: "under God".

Sermon by William L. Stidger in *"If I Had Only One Sermon to Preach"*, edited by Dr. Charles Stelzle; Harper and Brothers, Publishers.

"The liquor trade has done more injury to England than war, pestilence, and famine all combined."—William E. Gladstone.



## THE COURAGE OF KNOWLEDGE

One morning in the first year of my ministry a motherly soul who allowed me to turn her spare chamber into a combination living room, bedroom, and study, called me downstairs to face a weeping child. Between sobs I learned that the mother of six children was dying. With the little girl's fingers clinging convulsively to mine, I hurried for the first time as a minister into a room of death.

That morning remains a vivid, pulsing moment in my life. I see those six children now as I saw them then, the eldest fifteen, the youngest a babe, gathered with their grief stricken father about that humble bed. Their emotion was appalling; in its presence I was overwhelmed, and yet I was expected to function in my ministry, to practice my profession, to be an ambassador of life in a chamber of death. A veritable terror of helplessness seized me. Never since that hour have I known so tragic a pastoral ordeal. In my extremity I cried out, and God heard me; but the voice in which he spoke was the voice of the dying woman. With her head upon a pillow that was like an island in a sea of tears and with her toil-worn hands pressing close against her failing heart the youngest of the six, a tiny babe, she caught my eye with her smile, and said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." And then, before she asked me to pray, she whispered softly to her husband, "He believeth the fatherless and widows, John; and I know that he will care for you and the motherless." She died thus in high courage, the courage of her perfect knowledge.

Daniel A. Poling in *Dr. Poling's Radio Talks*; George H. Doran Company.

## THE HEAVENLY HOME

My friend, C. Sylvester Horne, who came to America to deliver the "Beecher Lectures" at Yale University, was standing on the deck of a steamer nearing the city of Toronto, looking on one of those sunset skies for which the Great Lakes are noted. The day was being cradled into the night, and the heaven glowed with the resplendent, opalescent colors which defy description. The reflections on the lake mirrored the glory of the heavens. Without turning his gaze, my friend said to his wife, "A scene like that awakens in me a mood of longing like homesickness; not for our dear home across the waters, but for that home that lies beyond the seas of time, our final and eternal home of the spirit." Looking a moment longer on those waves of light, he sank to the deck, and "flights of angels sang him to his rest." In the twinkling of an eye he passed through the portals of eternity to be forever at home with "him whose dwelling is the light of setting suns."

Cornelius Woelfkin in *Expanding Horizons*; Cokesbury Press.

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Reason is the mistress and the queen of all things.—Cicero.

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He who refused what is just, gives up everything to him who is armed.—Lucan.

## One Church And Its Twenty-Five Groups

By Rev. James J. Murray

**A**FTER three years' experience the Lexington Church is convinced that the Group Plan is the key to any success to be achieved by the Men-of-the-Church. While no part of the organization can be neglected, the President and the Group Leaders form the essential skeleton around which the service of the organization is built. They hold in their hands its growth and its success.

With us the Group does not meet as a group but is strictly a unit of organization and service. The idea of the organization is that of a regiment in the army. The President is the Colonel and the Group Leaders are his Captains. When the Executive Committee or the general meeting votes on a piece of work the President gathers the Group Leaders together—they meet once a month, usually on Sunday morning after the church service—and discusses with them what is to be done; the attendance to be worked up for the regular or a special meeting, money subscribed for some benevolent purpose, or some special effort for church or Bible Class attendance. Then the Group Leaders go out to see each man in their Groups. Thus we can be reasonably sure that within a few days every man in the church will be approached. Sometimes the President assigns to one group or combination of groups a special piece of church or community service.

We have become convinced that to be effective groups must be made small—the smaller the better. The number of our groups is limited each year only by the number of good Group Leaders we are able to find, and one evidence of the successful work of the organization is the fact that we have been able to secure enough new leaders to double our number of groups each year. The first year we had six groups of 35 or 40 men each, the second year, 12 groups of 25 each, and this year, 25 groups of about 12 men each. Twelve men are enough for a group. One of our groups, by the way, is a non-resident group for whom we hope to begin doing more. In selecting the Group Leaders we usually re-appoint about half of them for a second year of service. Each Group Leader chooses from his group an assistant who helps him and who is thereby being trained for the leadership of a group later if he proves efficient.

Where the groups are small we have not found any special place for group

meetings for inspirational programs or study. The monthly program meeting for the whole organization provides the instruction and inspiration. At these meetings we have a forty-five minute program prepared by the Chairmen of Departments in turn, then a fifteen-minute business meeting, and then thirty minutes of informal fellowship at which time light refreshments are served. Four groups are appointed for each meeting to provide the refreshments. Every third month we have a supper meeting. These supper meetings are the only times when we call in outside speakers.

It may not be amiss to tell how the group membership is selected. We have tried a different plan each year. The first year the Executive Committee simply met and assigned all the members of the organization to groups and handed the lists thus made to the Group Leaders. No initiative or choice was given to the Group Leaders by this method. The next year, after the Group Leaders were appointed, they met around a table, each man being furnished with a list of all the members. Each Group Leader in turn chose one name at a time until all the men were divided into equal groups. This year, the Executive Committee decided to combine the advantages of these two methods as we were using for Group Leaders many new men and men of varying ability and educational advantages. The membership lists which we have on printed sheets each year, were given to the Leaders with the request that they check the names of men whom they desired in their groups, checking twice as many men as they were expected to have. The Executive Committee went over these sheets, using their judgment in assigning the names but giving the leaders as far as possible men for whom they had asked. This plan gives a considerable choice to the Group Leaders and yet enables the Executive Committee to make the assignments on the basis of what they know of the Leader's abilities.

With the use of this Group Plan in our church the Men-of-the-Church, while far from being thoroughly efficient, has come to fill an important place in the life of the church. The men in the church know each other better and a spirit of fellowship is being developed. Probably the most worth-while result is that no man who

is a member of this church will go very long without some notice or without feeling that some effort is being made to interest him in the church's work, and that in addition to the effort he naturally expects on the part of the pastor.

It has served to develop leadership. Men who two years ago were satisfied to be merely members of the church are now active and useful. It is much easier each year to secure Group Leaders or to get men for other forms of church work. The average attendance at the two Bible Classes at Sunday School has quadrupled in this time. In addition to the regular membership the Groups are constantly inviting outside men to attend the meetings and to become associate members, with the result that many of them are brought into church membership. The work that the Men-of-the-Church have done here would have been impossible without the use of the Group Plan.

(Reprinted from leaflet distributed by Men's Work Department—Presbyterian Church in U. S.).

### IT LOOKS DIFFERENT AFTER TWENTY YEARS

A year ago I attended the football game that was to decide the scholastic championship of a New England state. My family was playing right end, which will be explanation enough for my enforced absence from my parish. Our team had not lost a game, nor had our goal line been crossed. But on this day of days, with three minutes to play, we suffered disaster. Not a score in three quarters, and we were on our opponents' fifteen yard line when a fumble opened the way for a touch-down. The score was 7 to 0, and we lost. Even now I do not like to think of it. The family was badly mused up, "bloody though unbowed." As we walked up the old academy hill, I turned to the blubbery boy, and said, "Son, the games that did the most for me were the ones we lost." And then he went right through me for a touch-down. "Yes," he fairly howled through his cracked lips, "yes, but it took you twenty years to find it out." I had not thought of that, but I have given it much thought since. It does look different—after twenty years. Fathers and mothers, men and women, everywhere, remember, it looks different after twenty years.

Daniel A. Poling in *Dr. Poling's Radio Talks*; George H. Doran Company.

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We say little if not egged on by vanity.—*Roche foucauld.*

\* \* \*

The head is always the dupe of the heart.—*Roche foucauld.*

\* \* \*

A mind that is charmed by false appearances refuses better things.—*Horace.*

\* \* \*

If you would know the value of money, go and try to borrow some.—*Franklin.*

### Using the Men of the Church

(Continued from Page 290)

ten asking me to try to interest him in the work of the church.

When I found him, he was very gracious in his manner, but evidently not very much interested in anything pertaining to the church. He said he would come some time, but he didn't come. Because something about the young man appealed to me, I had one of the leading business men of the city, a man well along into middle life, go and see him. When I sent this man, I said to him: "Now here is a young man, raw from the country, whom somebody ought to reach. I believe that a business man like yourself will appeal to him more than one of the younger men." Although the man whom I was asking to go was one of the busiest men in our community, he said he would try to see him.

He called upon him at the Y. M. C. A., where he was rooming, and secured his promise to come, but he did not come. He called there three times and he did not come. Then the young man moved away to a boarding-house, and again this business man, after finding out where he was living, called upon him.

The young man said afterward that when this man came to the boarding-house and was making his fifth call upon him, and he knew him to be an exceedingly busy man, he made up his mind that he ought to be paying some attention to the invitation. So, he said, "I made up my mind I would go once, and then perhaps he would be satisfied and that would be the end of it." So he came the next Sunday morning, and my friend, the business man, met him and introduced him to some of the young men. He entered into the young men's Bible class, but they had to follow him up a number of times before they could get him to attend regularly.

On the last Sunday night of that year I held a watch-night service, and when the invitation was extended thirty-two men and women came forward in token of an acceptance of Jesus Christ as their Saviour. This young man was in the group. I do not remember what became of all of those people. Some of them I know came into our church, others went into other churches where they would naturally go because of denominational affiliation. Some, probably, never entered any church, but none of us in our church will ever forget this young man. He was thoroughly converted.

About a month after that, he came to me and said, "Did you know that I had been made president of a young men's class?" I said, "No."

"Well," he said, "I have. It is a class with only five members, so the office doesn't mean much perhaps, but I want you to know that we are going to put a cipher alongside of that five and we are going to have fifty members by the first day of June."

I have heard young men talk before in that way, but I did not throw any cold water on him. I patted him on the back and said, "Go to it; make it fifty or bust," using a term which I am not very much in the habit of using. I was not altogether proud of that sentence.

The next Sunday morning I saw five young men in the lobby of the church, each one wearing a blue ribbon on the lapel of his coat and on that blue ribbon, in gold letters, I read these words: "Fifty or bust by June first."

In May of that year, I was in attendance upon a convention in Des Moines, Iowa, and on Sunday morning, upon returning from the college church where I had been preaching, I received a telegram, which read: "We had sixty-two out today. We are not going to bust." This young man's name was signed to it.

On the following Sunday, when I was back in my church, he came to me and said, "Could we bring the members of our class into the church service this morning and have them sit together?" To this I replied, "Certainly, if you will arrange with the head usher so you can find seats enough."

That morning, he marched sixty-five young men, all of them under thirty years of age, down the aisle and they sat together. The eyes of that business man filled with tears that morning as he saw the result of the calls which he made upon that young man.

For a number of years this young man was one of the most successful workers among our young people that we ever had, and when he decided to go to California the church met with a very decided loss. However, he is out there now, earnestly engaged in work and carrying on in the same way that he did in our church.

Surely it will pay any church to give a good deal of attention to developing young men. Over and over again during those days I was asked this question, "Why don't you have an associate pastor to look after young men?" and my answer was, "I have anything between twenty-five and fifty splendid associate pastors who are taking care of the young men of this congregation." We not only reach large numbers of young men, but better still, we develop our young men so that today they are active and interested in the work of the kingdom.



# The Art Of Worship

*By Roy E. Bowers, Lakewood, Ohio*

Two recent conferences on public worship have been so practical and suggestive that I venture to offer *Church Management* readers some notes in which the ideas and comments of others, not being copyrighted, are mixed up with my own, indiscriminately.

As to the objects of worship, there was general agreement that it is to prepare one for an abundant entrance with God into the life of the world. Public worship is "a spiritual foyer" through which the worshipper passes to the great temple of the common life, there, as a member of the "priesthood of all believers" to serve God continually day and night before the companion altars of being and doing.

Worship is therefore dominantly mystical. The worshipper seeks awareness of God, spiritual vision, a quickened and ennobled imagination, a profound stirring of the emotions, bringing the converting power of worship to bear upon the soul. Protestants may as well confess that they have relied too exclusively upon intellectual factors. We should remember with Lecky that "the facts in moral history, which it is at once most important and most difficult to appreciate, are what may be called the facts of feeling". This the Puritan has been loth to admit, with the result that the atmosphere of worship in his churches has often been bleak, gray, depressing and repellent.

This brings us face to face with numberless questions as to groups, elements, materials, and leadership in the church service. Our leaders in Christian nurture are amazed to find how little interest is shown about having the children join in worship, whereas they are the key to the whole matter. Not only are parents likely to follow when the children are interested, but, and this is vastly more important, the children of today are potentially the future church. In this, as in all effective strategy, we must be laying the foundations of the church of thirty years from now, not of a year or five years hence.

Unless children under thirteen have come to feel at home in the church service, our main chance is lost. Children are born ritualists. They love all the emotional and imaginative elements of worship. They are conservative and like to worship in the same

## MORNING WORSHIP AT A QUARTER TO ELEVEN

(SELECTIONS ARE ANNOUNCED ON THE HYMN TABLETS. Remembering that many young worshippers are with us, let us read the service slowly as well as thoughtfully. To bow in prayer on taking our seats is helpful to all.)

**Entering the Sanctuary** I will quiet my heart and say:—

O God, the source of all pure desires and holy affections; give me now a quiet mind, and a reverent and devout heart, that I may worship Thee at this time, and think how I am living, and resolve to live better.

**Call to Worship**

**The Approach and Offering of Praise**

\* **Processional Hymn** (Unannounced, minister and people standing at the second stanza.)

Minister—The beginning of the Gospel of Jesus Christ: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

People—For the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the Covenant, whom ye delight in. But who may abide the day of his coming, or who shall stand when he appeareth?

Minister—Then cometh Jesus, saying: The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel to the poor; to proclaim release to the captive, and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord.

All—Almighty God, whom once the nations worshipped under names of fear, but who hast revealed the glory of thy love in the face of Jesus Christ, and hast called us by him to live with thee as children; grant us to be born anew into his spirit, having his grace in our hearts; and on our lips the heavenly song of Glory to God in the highest, on earth peace and good-will toward men; thus may we serve thee and glorify thee, world without end: Amen.

**The Doxology**, page 345

\***The Responsive Reading** (The people standing)

**Gloria Patri**, page 347

\*

**The Offering of Prayer**

**Song of Devotion** by the Choir

Minister—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

**Antiphons**—page 335 (Minister and Choir)

**The Lord's Prayer**—by all the people

**The Pastoral Prayer and Response**

\*

**The Children's Moment and Hymn**—(During the last stanza the children who wish to go to the Leagues of Morning Worship may do so.)

**Announcements, Offering and Song of Praise**

**The Lesson and the Sermon**

**Hymn**—(The people standing)

**Benediction and Response**—(The people seated)

**Postlude and Greetings**

\* Ushers may seat those who come late.

(The morning service of worship with Dr. Bowers, Lakewood, Ohio, Congregational Church).

way Sunday after Sunday. They cannot be reverently expectant when pelted with novelties, but like any one else become spectators instead. The educational advantage of their attitude is that by repetition the language and modes of worship become embedded permanently in memory, vocabulary and habit. For this reason it is well not to change the order of worship frequently. Furthermore, care should be taken not to keep the children in the service longer than is necessary for the end in view. Twenty or twenty-five minutes probably should be the limit.

As to sensationalism it was wisely said by a minister who is frequently

called sensational, that we should not aim at sensationalism, but at creating an attitude of alert expectancy. Novelties give a series of jolts and shocks, and are instinctively resented by the true worshipper because they break into the mood of contemplation and meditation into which he is trying to resolve himself. Jesus created the spirit of expectancy, and his methods are worth study.

We ministers are ourselves painfully aware of our own deficiencies in conducting public worship. Many of these can be removed if we will take the necessary pains. For one thing we need a richer experience as worshippers. For this it might be well for us often to

seek opportunities to worship as laymen. This will be easier outside our own churches or denominations. Also we ought to get hold of the religious amateur, the man in the street, and find out why he goes to church. We would learn that many come as an escape from life's grind, to be rested, comforted, cheered, revitalized, inspired.

Now as to church music: ministers and musicians are joint leaders in worship, and the oftener they say this to each other the better. Team work is vital, and musicians are more alive to this fact than we ministers are. They love to be preparing weeks and months ahead for a given service, if they are told about it. They wish to be an element rather than a "feature". If real artists, they want to be the unobtrusive creators of atmosphere. They should be heard rather than seen; or, if visible, they should be so clothed and placed as to be apparent as a group, not as individuals. Architects are seldom alive to this requirement and need to be educated.

Ministers and choirs should not monopolize the acts of worship. The people should not be auditors but participants. Also the English and Scottish custom of having laymen read the lessons can be used to advantage, especially during Lent. The lesson, during that season, should be placed in the period of worship rather than in that of instruction, and should be selected by the layman, regardless of the sermon theme, as his own message.

Speaking of architects and related matters, they ought to pay more attention to chancel arrangements, such as placing before the people an "east window of divine surprise", or a sanctuary lamp softly and perpetually burning. Man is a fire-worshipper and always will be.

Should the minister wear a gown? That is a matter for local and self determination. Taking it by and large, it is a help in worship where the minister, like the choir, is simply a voice, not an individuality. But in preaching, a gown is more or less of a nuisance, and, if he does not have a box pulpit but must stand on an open rostrum, the effect often verges on the ridiculous.

How about the prayers? They should be short, or should be broken up into short petitions. They should be of three types, (1) impromptu, out of a well-stored heart; (2) prepared but not committed to memory; and (3) carefully chosen and read. If read, they should as a rule be the ancient prayers, in terse, simple, King James English, seasoned with age and use. The chief reason if they fail to reach

the congregation is because the minister himself is awkward and self-conscious in their use. When they become so loved and familiar that they say themselves in his soul he will be free. Furthermore, he need not fear, as some say, "that the laymen will feel they are not getting their money's worth because he is sliding out of his duty in reading canned prayers."

Should a denomination "standardize" its order of worship? If a general but not meticulous uniformity of atmosphere and modes of worship can be developed among our churches, it will make it easier for church members and especially young people, on moving to strange communities, to feel at home in the services. At present the only Protestants who realize this are Episcopalians and Lutherans. The liturgy and methods of the Lutheran church are better suited to the requirements of many of us than those of the Episcopal church.

Communion seasons should be great and memorable. By making them the starting or culminating points in the church year they each have a character and message of their own, and a distinct dynamic that is felt for weeks before and after. One church for years has successfully followed this schedule:—First Sunday in November, Communion of All Saints, an autumnal Easter in memory of those who have entered the Church Triumphant during the preceding twelve months. Sunday after Christmas, a joyous service marked by the attendance of whole families reunited for the holidays. First Sunday in Lent, Communion, introducing six weeks of adult evangelism. Holy Thursday evening, the commemoration of the founding of the Lord's Supper. Then follow seven weeks of Sunday school evangelism, from Easter to Pentecost, with pastor's covenant class, and concerted effort by S. S. teachers. Pentecost, (Whitsunday), seven weeks after Easter, the birthday of the Christian church, the traditional "First Communion"; reception of young people into membership; the culmination of the year's work; a day of greater spiritual significance for modern life than either Christmas or Easter. As a movable feast it may also coincide with Mothers' Day, Memorial Sunday or Children's Day, to their advantage.

Finally, how about the balance between worship and preaching? This is a hot point in all such discussions. Timothy Lew, the well-known Chinese leader, has remarked that "Christianity is the most talkative of all religions". It may well be that the sermon is not the main thing in the service, or even the prayers and praises.

We should "make much of purposeful silences".

Perhaps the true and most helpful order would be to put the sermon first, like a lecture, with no more of a liturgical approach than the sermons of Jesus had. Then, whatever the motive that first impelled the people to assemble, they would remain to pray. They would be in the mood for worship. This has been demonstrated, to mention one instance, in the evening service of Hough Congregational Church of Cleveland.

As to the attitude of the minister, there should be no schism in his feelings about the unity of the service. He is like the artist with the pigments on his palette, using all parts of the service to set forth the gospel motif for that day. He has an inward vision of the result he desires in the souls of men. With great joy and love in his heart he endeavors so to blend elements from the physical structure of the sanctuary, the lights, colors, harmonies, Scripture, prayers, sermon, and, most of all, the people themselves, including the children, as to create something eternal in the hearts of the worshippers. When he is successful in even a moderate degree, no one will leave the church in an analytical or critical mood, and no single detail of the service will be discussed. Simply, "We have worshipped God today and we know he is very near, for our church is 'a place where the spirit breathes'."

#### RALLY WEEK

Morningside Christian Church of Fort Worth, Texas, was not content with setting aside a single day as a time for rallying the forces and organizing for the winter's work. Instead a whole week was devoted to the work of rallying the entire congregation, and presenting the activities of the various departments of the church and Sunday school.

Plans for the week preceding Rally Day included on Monday night a grand rally of all the teachers and officers of the Sunday school. Tuesday night the Men's Bible Class enjoyed a banquet, every member of the class being responsible for bringing as a guest some man who might possibly be induced to join. Wednesday was a special vesper prayer service rally, when the forces of the school might be prepared spiritually for the big task before them. Thursday was devoted to the women of the church, and an effort made to enlist new members in the Ladies' Bible class. Friday was the time set apart for the young people. On Saturday afternoon the children had their rally. Then on Sunday, the whole church and Sunday school united in special services, led up to by these individual group rallies.

Mrs. Fred: The Robertsons pay cash for everything, I understand.

Mrs. Jack: What a monotonous life they must lead.



# Happiness

*A Sermon By Henry Ward Beecher*

*"And he said unto them, Take heed, and beware of covetousness (of greediness): for a man's life consisteth not in the abundance of the things which he possesseth."—Luke xii. 15.*

TO say that one should live for his own greatest happiness is to have a right or a wrong impression, according to what is meant. If you take it in a very narrow and ordinary sense, there can be no greater wrong pronounced. If you take it in a large sense, it is the assertion of a very important truth. If by "seeking our greatest happiness" we mean present self-indulgence, pungent physical pleasures, low forms of enjoyment, partial, earthly, without the element of reflection, without continuity, without spiritual harmony,—then to seek happiness as the chief end of our existence is a very foolish, a very base, and a very wicked thing. *Pleasure*, used in a strict sense, signifies the gratification of the senses in some way; and to live for pleasure in that sense is indeed base. But if one regards happiness as the product of the right action of his whole nature; if the truest happiness implies the development, the education, of the social and the spiritual, as well as the physical elements of our being; if it includes benevolence, and takes on the here and the hereafter as well; if, in other words, our conception of happiness is one which requires the development of our entire nature for time and for eternity,—then to say that a man should seek his own greatest happiness is to declare a good and a noble thing. It is right to live for one's greatest happiness if he have a true interpretation of what that is. Not only is it right, but it is a duty.

Men may be said to be set up in business in this world. The business of happiness is the pursuit to which they are called. Every faculty, acting normally, has an appropriate remuneration. All right action has peace, or refreshment, or a low degree of satisfaction; or, mounting still higher, pleasure, activity, happiness, and sometimes even ecstasy. The ordinary forms of satisfaction, however, are the most likely to endure, and are the most wholesome. But the business of life is so to live that, your nature being ac-

tive, there shall be a response in appropriate degrees of satisfaction, that being the test and evidence of right action and of a right condition.

Since, then, we are set up in business in this world for the production of the greatest possible amount of happiness and for the creation of the noblest character, it becomes a matter of transcendent importance how we are getting along, how we are prospering, in that business. It is a matter of no small moment to examine critically what are the ways of doing

No sermons of this great American preacher have been so widely reproduced as the volume "Twelve Lectures to Young Men." They were originally delivered in Indianapolis in 1844. Indianapolis was then a thriving town of 40000 souls. They have been issued under the imprint of nine different publishers and are still available. This one represents the Dr. Beecher's philosophy and rhetoric in the earlier years of his ministry.

business in this trade of happiness. It behooves us to inquire what are some of the elements on which a true and enduring and harmonious happiness depends. A few of these I will point out.

I. *Good physical health*, and such comfort as is implied by that term, are fundamental elements of happiness. Not that men who are morally developed may not triumph over their condition, and maintain a certain satisfaction and peace, even though they be sick; yet, taking men as a whole, it is evident that the Divine Providence intended health to be the substratum of happiness. The buoyancy and the resiliency of a high physical state of health are themselves no small satisfaction; and they underlie, for the most part, all other happiness. For although, as I have said, men may, in spite of bodily infirmities, maintain mental happiness, the cases are comparatively exceptional. There is a heroism in it. It is not common. There are few who are equal to it. And he who sacrifices health sacrifices the foundation on which he is to build everything else. We require health. It is a duty to preserve it. A man is not always sinful for having ill-health, because he may inherit constitutional liabilities to it. The sins of the parent

are often visited on the children. The drunkard perpetuates his perverted taste, and the leprous man his leprosy, far down into the future. Men who are corrupters not only suffer themselves from their corruption, but entail suffering upon their posterity. One may therefore inherit disease without fault of his own. A man may be blind or deaf or infirm or imbecile, and not be to blame. But where sickness is the result of one's own carelessness, or of his excessive indulgence, or of his disobedience to natural laws which are within his purview and knowledge, he is sinful. It is not only men's interest, if they are aiming at happiness, but it is their duty, to lay a broad foundation of health. The old idea that men should mortify and crucify the flesh, that they should by fastings and flagellations and watchings reduce the vigor of the body, as if the spiritual life would be in proportion to the diminution of the physical health, was long ago exploded, and has gone to the moles and bats, from whence it came.

He, therefore, who in youth is squandering his blood and his stock of stamina, he who in the fever-beats of youth is burning up in a year or two that which should be the light of fifty years, is destroying himself in the very acorn or germ.

II. Happiness, according to the laws of nature and of God, inheres in voluntary and pleasurable activities; and activity increases happiness in proportion as it is diffusive. No man can be so happy as he who is engaged in a regular business that tasks the greatest part of his mind. I had almost said that it is the *beau ideal* of happiness for a man to be so busy that he does not know whether he is or is not happy; that he has not time to think about himself at all. The man who rises early in the morning, joyful and happy, with an appetite for business as well as for breakfast; who has a love for his work, and runs eagerly to it as a child to its play; who finds himself refreshed by it in every part of his day, and rests after it as from a wholesome and delightful fatigue,—has one great and very essential element of happiness. How much do you suppose the stupid and slow-moving turtles know of happiness, who lazily

crawl out of the slimy pool on a sunny day and lie unstirring for hours together? They enjoy as much as turtles can enjoy. But how much is that? So the grunting swine, lying in the corner of his pen, where the sun shines full on him, sleeping through the day, has his satisfaction. He is as happy as he is capable of being; but how happy can a pig be? Men who are of a phlegmatic temperament, and who live in absolute indolence, are measurably happy. Their ideal of happiness consists in being released from care and activity, and they experience a low degree of enjoyment; but how much happiness can belong to such a mood as they must necessarily be in? They are in a state which is essentially torpid, and which has no resiliency. If the tow is corded and strained tight, and then struck, it gives forth a tone; but if you strike the uncorded tow as it lies in a heap, you get no sound from it. The nerves of some men are, as it were, in a flaccid condition, and they have no power to vibrate or respond to the touch. The human mind is in its best condition for producing enjoyment when it is intensely active. If occupation is congenial, it is all the better; but even if it is not congenial, it is better than inactivity, for inactivity is a condition out of which comes all manner of dissatisfactions. Those who have, as a part of their *beau ideal*, the making of a fortune, the accumulation of an abundance which shall enable them by and by to do nothing, are building a fool's paradise, which they will not enjoy even if they ever get it.

III. *Variety*, versatility, and ever-freshly changing employment require that every part of the mind should be productive in order to ensure the fullest piness. Man is made very largely. When he was laid out, he was not laid out as a garden with one bed and one sort of flowers. God meant that there should be in the garden of the human soul a great many beds and a great many kinds of flowers. There are some thirty or forty individual faculties in the human make-up, and the fullest enjoyment requires the consentaneous activity of them all. But to put on foot such a general cerebral energy as that would involve, would be exhausting. Therefore the action of men's minds changes, and in turn every part of them, if they are normally active, should be exercised between sleep and sleep. Each day there should be something of everything.

If one half of the branches of a tree bear fruit and the other half are barren, it is a poor tree. A tree that bears every other year is better than none; but it is only half as good as one that bears every year. A musical instrument

(Continued on Page 306)

## Growth

### A Sermon to Boys and Girls



(This sermon will be more effective if the preacher places a picture of Hoffmann's *Boy Christ* where it can be seen by the entire congregation. A second, but less effective way, is to use the picture in the calendar of the day. In addition to the moral emphasis in the sermon the boys and girls are introduced to one of the greatest works of Christian art. *Church Management* can supply you with electro of this halftone for \$1.00).

*And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52.*

Hoffmann's *Boy Christ* is my favorite picture of Jesus. It is one which I keep upon the walls of the home that my own children may be influenced by it. I want them to know about the crucified and living Christ. But I want them also to know that Jesus was a child just as they are children. He played with his fellows, helped his father and mother, and doubtless suffered the many disappointments of child life just as you do today.

*And he grew.* Half of youth is growing. Fathers and mothers worry because toes are pushed through the shoes and it is hard to keep the clothing up with the boy and girl. And yet growth is the essential feature of all life, after all. Jesus doubtless had his parents worried because of this same difficulty.

But I want you to see just how he grew. The Bible text tells us about that. "He grew in wisdom and in stature and in favor with God and man."

In other words, his mind kept developing. He was learning each day. His body was growing. He became stronger and more alert and more able to assume life's burdens. And he grew in the way that God wanted him

to grow. And because he grew in the way God wanted him to grow men also were pleased. Men always are. No matter how mean and sinful people may be themselves they like to see boys and girls growing in favor with God.

I do not think that God intends that boys or girls should spend all of their time in church. One doesn't grow in stature that way. He grows by exercise. And the exercise which helps the most is that out of doors. It is a fine thing that our towns and cities are providing so many opportunities for exercise and recreation in these days.

And one can grow in favor with God while he plays. Courtesy and fairness in play win favor with God. Reliability and faithfulness to one's friends win favor with God. Endurance of unfair tactics by others without becoming angry and bitter wins favor with God.

God likes to see a boy win a race. But he had rather see him lose with a clear conscience and clean eyes than to have him win. God likes to see a girl as a popular leader in her group. But he does not like to see her win that popularity by hurting others and he does not like to see her controlled by selfish pride because of what she has done.

Hoffmann's *Boy Christ* portrays in a wonderful way this text. The head is taken from a group picture of *Christ in the Temple*. The group picture is based upon his visit to the Temple in Jerusalem when he was a youth. His wisdom astonished the doctors of law in the discussion. But the picture expresses more than that. It shows youth with alertness, health, strength and appealing curiosity. It is boyhood at its best.

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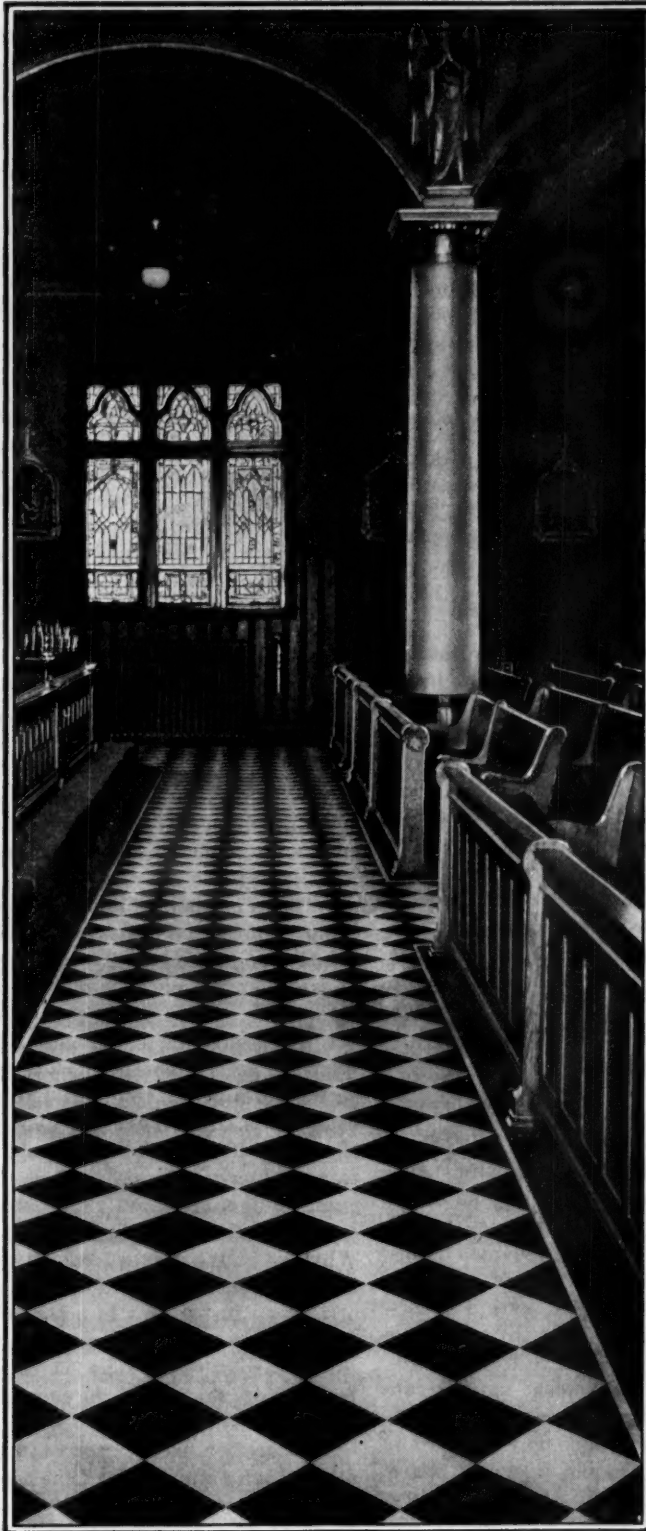
\$500, \$300, and \$200 in cash, and gold, silver and bronze medals are offered as prizes by the committee in charge of the "National Oratorical Contest on Outlaw-War Treaties".

The contests may be held at any time until World Goodwill Day, May 18, 1928. Contestants must be of High School age. Nearly a hundred outstanding educational and church leaders in all parts of the country constitute the Sponsoring Committee. Full particulars may be secured from the secretaries, A. C. Watkins, 532 Seventeenth Street, Northwest, Washington, D. C., or S. L. Gulick, 105 East 22nd Street, New York City.

\* \* \*

Wars are just to those to whom they are necessary.—Burke.





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## in keeping ♦ ♦

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only every other string of which emits sound, when struck,—what is that? Even Beethoven could not bring out a symphony on an instrument where every other note was omitted. The human soul is a complex thing. One part works into another, and stimulates it or rests on it. There is an order and arrangement in the human mind by which, if men retain the full possession of every part of their interior selves, and exert every part in succession, or consentaneously, they touch true happiness, and happiness of the largest kind and the most enduring.

There is great sublimity in this ideal manhood, and in the largeness of the conception which enters into the actual creative idea. We see it in some persons; but it seems to me that the great majority of men do not attempt to cultivate much of themselves. A few acres around the house are tilled, but the outlying estate beyond that is almost untouched.

What are men's resources for happiness in the average of cases? Well, pretty good health and reasonable comfort in eating and drinking and sleeping. And these are not to be despised. Good sleep is one luxury. A good appetite is another. Good digestion is another, and the mother of a great many others. They are all right. And what is there besides these? A low form of social good-nature. They are cheery, they greet each other heartily, and they are reasonably happy. They experience a mild form of enjoyment from this source. What else is there? Well, they think that they are on the way to some degree of success in business, and they live on a little. What else? Once in a while they go to a party and "spree it" a little. They have a cataract of pleasure all at once. What else? Well, that is about all, unless they go to meeting and get converted and have a good time. This is a process which yields a distinct spiritual luxury. They mount up suddenly into coruscations of feeling that burn bright and quick, and go out and leave nothing behind. That is about all there is when you come to count up what most men have.

What would you think if, when a man had played on some great organ Yankee Doodle and three or four waltzes, he could play nothing else? What would you think if he knew those little whistling tunes and only those? The organ has the power of coming into sympathy with God's thunder, and into sweet harmony with all the birds that sing through the air in spring. It has the power of representing, as it were, the breath of flowers and the thoughts of the angels that sang on Christmas morning; and what would you think of a man if he sat down to a grand organ, that is so attuned to

harmony, and could only play two or three little fiddling tunes?

But what organ did the hand of man ever build with such diapason as God put into the human soul, where there are notes of possible manhood which run as high as imagination and faith and hope can soar? What other instrument has such pipes as those which belong to the soul of man? And what do men bring out of that grand instrument which is in them? What tunes, what melodies, what anthems, what symphonies, is it capable of producing! and yet how poor are the products of it in the soul of the average man!

Look upon men who are seeking pleasure. I condemn them, not because they seek pleasure, but because they seek it in such ways,—in ways so mean and penurious; and because, though they seek it in such ways, they think themselves to be happy.

How few are there who, if one source of enjoyment in them is stopped, have another to fall back upon! A man's business goes heavily; it grows worse and worse, and finally it crumbles to pieces and leaves him in the Red Sea of bankruptcy. His business was about all there was of him. And now that that is gone he is restless, he is uneasy, he is unhappy; he has no warm social life, full of checkered lights and all manner of enjoyment and cheer and consolation, in which he can take refuge. He has no fine tastes; so that though he is bankrupt, though he has been ejected from house and home, though all his pictures are gone, and though his musical instruments are taken away from him, he still finds pictures which the morning paints, and which are painted in the sky at evening, where God has been the artist, and still finds music in the air such as no instrument fashioned by human skill can produce. The man who has his understanding open, and who lives in the full possession of his faculties, has resources which no selfish nature can touch and no human decree can rub out. And yet, how many men do we find who, when they go into old age and retire from active business, are exactly like a man who has carried with him all his days a knife with a hundred blades, but has only opened one, and that the big blade! He has worked and worked with that all the time; and now that he has got to be an old man he thinks that he will try some other blade. But he cannot open it. It has never been opened, and it is rusted in the joint. Or, if he succeeds in forcing it open, he cannot do anything with it. It never has been used, and it is not fit for use. He tries another. That, too, is rusted and spoiled. All of them are ruined except one or two which he has been accustomed to use, and they are so worn

down that they are pretty much gone. They have no good cutting edge. Therefore he is not much better off than he would be if he had no knife.

There are many business men who have very little intellectual resource, very little resource in taste, and very little in social life. They have been brought up to do a few things, and they have derived all their happiness from a few sources. And when those sources fail they have nothing else to turn to.

Here is the soul of man, with ranks and gradations of faculties, with chamber after chamber filled with wondrous powers; but they are inert and unused. There is no life in them. They are not applied to any worthy object. Nothing is more common than to see men who have been successful in narrow lines thrown out of the channels where their success has been achieved, and left without any resources for happiness. Their activities have been partial, and for the most part of a basilar kind; but the indispensable condition of happiness is that every part of a man's nature shall be made active.

Education, then, looking at it in this large way, is not simply preparing a man with a good edge to do business with. We often hear people talk about the fitness of their children for certain things. "George does not seem calculated to fall into very active ways; he is quiet, and perhaps a little stupid. I think he will make a good minister. We will send him to college. But Edward is active, energetic; every edge cuts with him. I think he had better be a merchant. We will make a merchant of him." But are you not going to send him to college? "O no. He is going to be a merchant. You would not send a merchant to college, would you?" Why not? What is an education for? Is it simply an investment in business, or is it an investment in manhood? Do you educate your children simply that they may succeed in a certain profession, or that they may succeed in themselves,—in what they are? I say that education means a true manhood all through; and if I had the means to do it, I would educate my boy if he was going to be a blacksmith, or if he was going before the mast as a common sailor. In other words, I would develop in him all of himself that God gave him. What education means is to give a man the full use of all his powers. To stuff a man is not to educate him, any more than stuffing a trunk with books is educating that trunk. A man is educated who has learned what he is, and knows how to use himself, and how to bring out of himself that which belongs to manhood here and hereafter. Every man should be educated, and every woman should be educated, no

(Continued on Page 330)



## HOW GOSS MEMORIAL CHURCH RAISED \$54,517

REV. ROLLIN GOODFELLOW, Minister  
Kenmore, Ohio

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Goal \$50,000 in seven days      Totalled \$54,517 in six days

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### RESULTS

Total Number of Contributors .....	417
Number Members and Constituents Subscribing ..	206
Number Community Subscribing .....	211
Amount Subscribed by Constituents .....	\$44,972
Amount Subscribed by Community .....	\$ 9,545

AND A PROBABLE ONE HUNDRED NEW MEMBERS BY EASTER

From the Minister's Letter

My dear Brother Patterson:

I want to take this way of thanking you in behalf of the Goss Memorial Church for the splendid service you have rendered at our church. Although a week has passed since the close of the campaign, the town is still talking enthusiastically of what was done. Several members have already been outspoken for the preservation of the campaign organization. I am confident that the campaign will mean for us a hundred new members by Easter.

Aside from the fact that we went over our goal by several thousands of dollars, there is a spiritual significance in our success, for you have succeeded in obliterating any previous frictions, and brought together in more excellent harmony many persons who have not been active nor attendant in our church for years. I have only the best to say for the exceptional services you have rendered to our church.

Again thanking you and wishing you and yours a prosperous New Year,  
I am  
Yours very truly,  
ROLLIN GOODFELLOW,  
Pastor.

From the Church Bulletin

One of the greatest events in the history of this church has taken place this past week. After two weeks of organization and preparation, one hundred twenty workers launched into a seven-day campaign which actually ended in six days, with \$54,500 and more money still assured. This is easily \$4500.00 over our goal. Not so long ago we had thought it impossible but by the grace of God and the help of kind friends and expert assistance we have been able to realize our greatest dream. It is now only a matter of weeks until the plans will be perfected, specifications submitted and the bids called for. This is our last Christmas in the old church; the last New Year we will celebrate in the old building.

## Suggestions For Program On Christian Principles And Race Relations

By Will W. Alexander

At the previous meeting let the leader ask a number of individuals or committees to investigate and be ready to report briefly on the conditions of racial minorities living in the community, as Japanese, Mexicans, Negroes, European groups, etc. They should find out the facts about these groups as to schools, public utilities (street paving, sewers, lights, etc.), justice in the courts, the attitudes of the Protestant Churches and their contacts with these minorities.

The entire group should be asked to find from the New Testament as many illustrations as possible of Jesus' teachings as to human relations and of his attitude toward people of other races. In addition the following or related topics should be assigned to certain individuals for special report:

Jesus and the Syrophenician Woman, Mk. 7: 25-30.

Jesus and the Samaritans, Luke 9: 52-56; Luke 10: 29-37.

Jesus and the Roman Centurion, Luke 7: 2-10.

Jesus and the Outcast Woman, John 8: 3-11.

Contempt for Persons a Deadly Sin, Matt. 5: 21-22.

Human Relations the Test of Acceptable Worship, Matt. 5: 23-24.

Human Relations the Basis of Judgment, Matt. 25: 31-46.

"What God Hath Cleansed," Acts 10: 9-16.

At the beginning of the meeting devote about ten minutes to reports (one or two minutes each) on the above Scripture topics and others which may be volunteered by members of the group. Develop very briefly the significance of each.

Let the leader supplement, if necessary, with other Scripture illustrations, and then, either by a summing up himself or by the method of discussion, help the group to formulate such Christian principles as they conceive to be fundamental in race relations. These would probably include the infinite worth of every human being as a child of God; the inherent right of every human soul to attain its highest possibilities and the sin of putting stumbling blocks in the way of such development; the fact of universal brotherhood; the obligation toward all of love and service. Make it clear that the real test of love and brotherhood is not sentimental attachment, but practical good will and helpfulness which include even the most repulsive people as truly as the most attractive.

Let the reports follow as to the facts discovered by those investigating neighborhood conditions, each, of course, being given very briefly. Take up the conditions reported and examine them one by one in the light of the principles arrived at, questioning whether these conditions and attitudes meet the test of those principles; if

not, wherein they fail; and what changes would be necessary to bring them into harmony.

It is believed that to enlist as many of the men as possible in personal study and discussion of principles and conditions will be much more effective and profitable than the conventional presentation by the leader. However, if it be thought best to employ the lecture method, the leader might well follow in his presentation the general outline suggested above, developing first the principles of human relations which were clearly taught and exemplified by Jesus, and then applying these principles to modern conditions. In this case the leader should inform himself as thoroughly as possible about the conditions prevailing locally, in order to make his presentation of facts as concrete and practical as possible. In either case it is highly desirable that a period of question, answer, and discussion be provided, and that general participation be secured.

In preparing for his part in the program, the leader would do well to read J. H. Oldham's *Christianity and the Race Problem* (George H. Doran and Company). An excellent abridged edition of this book (price fifteen cents) can be had of the publishers or of the Commission on Inter-racial Cooperation, 409 Palmer Building, Atlanta. On request the commission will also send without charge a number of pamphlets on race relations and on the method and results of the inter-racial movement. Similar material may be had of the Federal Council's Commission on the Church and Race Relations, 105 East 22nd Street, New York City.

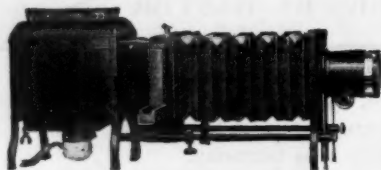
Other books that might well be consulted for facts, particularly as to the

(Continued on Page 331)

## BALOPTICONS BUILD PERMANENT IMPRESSIONS

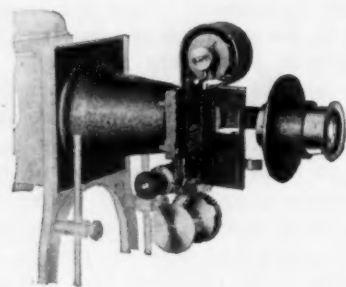
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## CLERICAL CLOTHES; NO TEMPTATION

A Reply, John McNab

I wear clerical clothes and that without any monetary consideration. They are the symbol of my office and I am not ashamed to proclaim my calling.

Not that I always wore them with equanimity. On the first occasion I wore a clerical collar, I picked the back streets of the city, so that my friends might not meet me face to face. I was uncomfortable and showed my discomfort. I graduated during the war, and went straight from college into the Army. I always wore the khaki shirt and tie, until a General died and I was one of the chaplains appointed for the funeral. This called for full clerical dress. So self-conscious was I in my new style of collar, that I hastened to the barracks after the ceremony to rip it off. But experience has taught me that people do not despise the badge of my profession, and expect me to be an exponent of the truths I preach.

I also drive a car, but the very fact that I am dressed as a clergyman, safeguards me against seeking to do anything contrary to the law. If I must move my car out of its parking place before 4:30 I try to be there a few minutes before that hour. My clericals would be no protection against a fine, since the police tag all infractions in our city, by placing the summons on the car. I am not tempted to break the law. I try to observe it.

Having a number of children, I also require a physician. It is quite true that my bills have been negligible, but whether I wore clericals or not, physicians readily found out my profession. Doctors never charge those in their own profession, they seldom charge nurses, and they seem to delight in showing kindnesses to the healers of the soul. When Newell Dwight Hillis was a young minister in the middle west, he passed through a most critical operation. Some time after his recovery he ventured into the office of the chief surgeon for his bill. The Doctor said there was no charge, whereupon Mr. Hillis protested. "Now Mr. Hillis," retorted the surgeon, "If you try as hard to get me into heaven as I tried to keep you out, we will call it quits." And Mr. Hillis, like his distinguished predecessor Henry Ward Beecher never wore his collar back to front.

It is quite true that there are annoying little discounts handed out to ministers. But that is chiefly a small town practice, where every minister is known, clerical collar or no collar. In a city, few of the business firms make any reduction for "the cloth," except it be a book seller or an undertaker. Some people look for such discounts, and they usually get what they seek. From the Province of Nova Scotia, an old Scottish settlement, where liberal discounts are given the clergy, comes a priceless story. A young woman was making some purchases in a store, and when the bill was totalled, she said to the salesman, "Do you not grant discount to a minister." "Certainly, he replied, "are you a minister's wife—"

"Oh, no," she answered. "Well, then possibly a minister's daughter," he ventured. "Not that," she returned but I am keeping company with a theological student."

The fact that my clothes introduce me to people as a minister of the gospel, has invariably resulted in great kindness and courtesy from strangers. The clerical dress is not a monetary asset, it is something that pulls passers by and chance acquaintances to display their better selves. And likewise I feel that I must always be on my best behaviour. I am a Mason, not ashamed of it either, but I would not wear a masonic emblem, outside the lodge room, if you gave me both worlds. Yet I meet thousands, with the marks of Masonry and Odd Fellowship, in every state of the Union and Province of the Dominion. They wear this insignia to establish friendships. Is an ambassador of the King of Kings to be ashamed of a regalia, that causes many who see it to practice the Golden Rule?

The theological students of Edinburgh University, declared a short time ago, that as clergy when off duty, they would not wear clericals. There is no necessity for a clergyman on holiday, to maintain the badge of office. And if one is afraid of missing a good story in the Pullman, he can travel incognito. But so far as stories are concerned, I have travelled in smokers, pullmans and on ocean liners, and have garnered as many good stories in clericals, as in an ordinary sack suit. But they were always stories that could be told were a lady present. Stories on the clergy were never held back because of my presence. To tell a story on the Scotch, you do not have to dismiss every member of St. Andrew's Society. It gives piquancy to the occasion to have a smiling victim.

In conclusion, it is quite a safe bet, if there ever was an Elmer Gantry existed outside the foul imaginings of Sinclair Lewis, he never wore clericals in his profligate escapades.

## SOMETHING DIFFERENT

### ILLUSTRATIONS FROM MYTHOLOGY

by

Evangelist W. E. Biederwolf

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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### Doctrinal

**The Belief of Catholics**, by Father Ronald Knox. Harper & Brothers. 254 pages. \$2.00.

Here is a good book for Protestants to read, not for forming a basis of compromise for this volume yields not an inch, but for the purpose of understanding the Roman Catholic Church. The author was at one time a minister of the Church of England, but he was thoroughly converted.

The first half of the book is largely a treatise on revealed religion. The author gradually shows how paganism separates from Christianity and then where the lines of separation come between Catholicism and Protestantism.

We find that the author implicitly believes that there is no salvation for the individual outside of Rome. From the political view point he believes that a Catholic state (a state where the Catholics are in the majority) has a divine right to discipline for heresy; a right it will exercise. Asked if it is not inconsistent for the church to plead for tolerance in a modern democracy when it would yield none in a Catholic state, he replies, "No, for when we demand liberty in the modern state, we are appealing to its own principles, not to ours." W. H. L.

**Christianity And Judaism Compare Notes**, by Harris Franklin Rall and Samuel S. Cohen. The MacMillan Company, \$2.00, pp. 132 plus 93 (two sections.)

Defining one's religion in terms of apologetic, either to confirm one's own convictions or to convert others, is usually a different process from simply explaining it to another whom you do not expect to convert, indeed are not trying to convert, but whom you desire to bring to an understanding of your fundamental position. These two narratives, set side by side, are extremely valuable from the simple fact that they represent the latter process. This is a comparing of notes.

Professor Rall of the Garrett Biblical Institute gave his lectures to the students of the Hebrew Union College of Cincinnati, and, in turn, Rabbi Cohen lectured at the Garrett Institute.

Professor Rall reveals the entire outline of his lectures at the beginning, interpreting Christianity in terms of the human needs to which it attempts to minister. The three outstanding elements which he discusses are conviction, obligation, and hope, therefore three chapters are titled *The Christian Conviction*, *The Christian Way*, and *The Christian Hope*. He prefaces these three chapters with a discussion of the church under the title *The Christian Fellowship*.

Rabbi Cohen starts by defining the difference between Judaism and the Jewish religion. "What the soul is to

### RELIGIOUS BOOKS

The publication and distribution of religious books is an essential factor in the building of the Kingdom of God. Those publishing houses which turn their great material resources into this avenue of service are performing a vital religious function and the entire church is indebted to them. This is a great day for those who seriously read. The reviews in this column present in an attractive and informing fashion the latest and best of the publications.

William H. Leach.

the body, Judaism is to the Jewish people. This religion centers not in the life and teachings of any one spiritual personality, but in a whole people. He explains the respective places given to faith and reason, gives the evolutions of the principles of Judaism and concludes with a popular exposition of reform Judaism. W. D. K.

**Present Day Dilemmas in Religion**, by Charles W. Gilkey. Cokesbury Press. \$1.50.

Is it *either . . . or*, or *both . . . and*?

In the Cole lectures for 1927 Dr.



Gilkey starts with the assumption that there is no absolute answer to the most pressing problems of life. Life is shaded by degrees and one does not live either in light or dark but experiences both, living most of the time somewhere in between.

Believing that the religious man is known by his dilemmas he analyses what he considers the most vital problems the day faces. The first is the conflict between the old and the new. The next is between practical service and inner renewal. The others are, definition and symbol, the individual and the group, and "in the world but not of it."

The reader will find Dr. Gilkey a pleasing and harmonizing prophet. He draws on the virtues of each horn of the dilemma and shows that the satisfactions of life come from a wise and discriminating adjustment to the facts of history and life. He has raised the plane of religious controversy from the sordid discussion of man or ape, and

progressive or conservative and has placed it upon a sensible and spiritual basis. W. H. L.

**Those Disturbing Miracles**, by Lloyd C. Douglas. Published by Harper and Brothers. \$2.00. 260 pages.

A brilliant, arresting, but unsatisfying book. The distinguished Congregational preacher in Los Angeles has already given us a volume on the work of the present day minister, written in a characteristic style of breezy frankness and irresistible humor. This volume is written in the same style and has many daring suggestions. The author announces in the preface that there are two classes of people who will not need the book, those who reject entirely and those who accept fully all the miracles mentioned in the Bible. The one group he is interested to reach is the group disturbed by those miracles. One question after reading the volume whether the disturbed group will be any less disturbed. It is one thing to apply the laws of folklore and historical criticism to the few cases of alleged miracles in the Old Testament. It is another thing to attempt to rationalize the miracles of Jesus. The author does not lay down any general principles for a consistent interpretation of every miracle connected with the founder of Christianity. He offers suggestive treatment for certain miracles and doubtless many will gain some homiletical suggestions from his handling of the Old Testament stories. Like everything else Dr. Douglas writes, the book is challenging to the thought and stimulating to the imagination. He is more of an artist than a scholar, more of an impressionist than a realist. We commend his book to all who desire to be shocked, stimulated and amused by turn. F. F.

**The Christ and the Creed**, by Warren Akin Candler, D. D., LL. D. Cokesbury Press, Nashville, Tenn., 134 pages, \$1.25.

The author of this suggestive volume is a bishop of the Methodist Episcopal Church South. From his own Christian experience and from his wide associations the bishop draws his material for weaving into this series of lectures. Three of the seven have to do directly with the Christ, His Virgin Birth, His Resurrection and the Christly Life in Relation to the Christly Creed. His attitude is that of a conservative. In addition to his faith in the person of Christ he expresses his belief that the creed is closed and that it will remain permanently the creed of Christendom.

Bishop Candler shows familiarity with many sources and quotes freely from Harris and Philip Schaff.

The lectures were presented at Emory University on the Anderson Joseph Jarrell Foundation. This was the first of a permanent series. R. W. A.

## EIGHT RELIGIOUS BEST SELLERS

**THE WRESTLE OF RELIGION WITH TRUTH**

By Henry Nelson Wieman

Author of "Religious Experience and Scientific Method"

"With the appearance of 'The Wrestle of Religion with Truth' Wieman takes an assured place as a constructive thinker of the first rank in the field of religion."—*The Christian Century*. Price \$2.50**REALITY**

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"Whatever discussion may be raised by this important book, its readability and the vitality of its style cannot be in question."—*Philadelphia Record*. Price \$4.50**GOD IN US. The World Faith of Quakerism**

By Daniel Gibbons

Urges that world reunion in religion must come if at all as a spiritual, not a dogmatic or theological harmony. Probable price \$1.00

**ENGLISH PREACHERS AND PREACHING**

By Caroline F. Richardson

Samuel Pepys, Evelyn, Davenant, Dryden, Fuller, George Fox, etc., help convey an entertaining, amusing, modern, and altogether remarkable total impression of a most stirring period of English history. Probable price \$2.50

**THE UNIQUE STATUS OF MAN**

By H. Wildon Carr

What led man alone to superpose an artificial life on his natural life and thereby find means to pass from a material existence for which alone evolution appears to have provided, into a realm of beauty, truth and goodness? Probable price \$1.75

**THE GOSPEL FOR ASIA**

By Kenneth Saunders

A comparative study of three religious masterpieces, (1) Gita, (2) Lotus, and (3) the Fourth Gospel, which are Scriptures of incarnation that join in the rejection of any theory of adoptionism, of a man made God. Probable price \$2.50

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**THE RELIGIOUS MIND**

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Credits religious concepts rationally based on the experiences of religion with the ability to perform the same function as that performed by the concepts similarly based on other phases of experience. Price \$2.00

**A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT**

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**THE RELIGIOUS DEVELOPMENT OF ADOLESCENTS**

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## Preachers and Preaching

**God And The Golden Rule**, by Joseph Fort Newton. The Century Co., 269 pages, \$2.00.

This new book of Dr. Newton's is further evidence of the fact that he is a great preacher both because of a great message and of great ability in delivery. He says of the sermons in this volume "They were born of a busy ministry, in the midst of human need and yearning—all seeking to lead and lift men and women into a higher air of faith for today and of clearer hope for the morrow. They have many titles but only one theme, the life of God in the soul."



The best criticism of the book is to say that the author accomplishes what he aims to do. His busy ministry has acquainted him with the needs and yearnings of humanity, and he does, in these sermons, give answer to the soul's deepest questions, satisfy some of its highest aspirations as only a mystic can, and fan into brighter flame the fire which he calls "the life of God in the soul."

His universalism appears in the sermon which gives the volume its name, but he does not "harp on it" through the book in the other sermons. His mysticism does appear constantly, and it is always positive, inspiring, and convincing.

Although there is a sermon on divorce, the book is not one on social problems. It deals with personal faith and the life that should result from a vital Christian faith. In a day of social emphasis, this book is much needed; it makes the reader search his soul, try his faith, and want to get nearer to God.

J. H. L. T.

**Spare Tires**, by Roy L. Smith. Fleming H. Revell Co., 156 pages, \$1.25.

This unusual title to a book of sermons is immediately suggestive to the average pastor. The author here presents nineteen short, snappy sermon essays on themes which are practical and for the most part derived from expressions frequently heard in general conversation. Such subjects as All Kinds of Trouble, Not Good If Detached, Flies and Ointments, Well Diggers, Born Rich, Ten Commandments for Wives (and Ten for Husbands) are typical.

The directness of speech and the many illustrations throughout the book are certain to make the book of value to those pastors who are serving such particular types of congregations where the most commonplace life experiences are the topics of greatest interest. They are brief and to the point.

O. V. D.

**The Sufficiency of Jesus**, by James Austin Richards. (Geo. H. Doran Co., 232 pages, \$2.00.)

These sermons possess the fire and passion of a prophet who addresses himself to our contemporary life. They are simple in diction and pointed in expression. The title of the first sermon, "The Sufficiency of Jesus," expresses the theological viewpoint of the preacher

throughout the volume. In the sermon on Law and Mystery and God he indicates how the spread of scientific information and explanation is not banishing religion from life's horizon. "To learn the laws of the universe," he says, "is nothing more or less than to discover the trustworthy habits of God, to learn that he is not capricious but faithful, reliable, worthy of our trust, good to have around." There are able sermons for special occasions such as Memorial Day, Graduation, Thanksgiving, Christmas, etc. There is nothing conventional about these messages for stated occasions. An examination of the twenty-two sermons shows that they meet the test of good preaching for our times: spiritual power, scientific approach and breadth of social interest.

—P. F. B.

\* \* \*

**Fast Hold on Faith**, by Henry Howard. (George H. Doran Company, 275 pages, \$2.50.)

A series of fourteen sermons by the minister who was called to the Fifth Avenue Presbyterian Church, New York City, at the age of sixty-six. Dr. Howard is one of the half dozen Australian ministers whom the World War brought to the fighting front and from that front to some prominent pulpit in Great Britain or the United States. Such an unusual achievement and background makes one curious as to Dr. Howard's message. The sermons were preached some years ago and published originally in England and Australia. They are typically British in that they contain almost no illustrations and but few similes. Their power lies in their constant insistence upon character as the necessity for true living. Preachers of outstanding power differ in their special emphasis. For Dr. Howard man's chief responsibility is obedience to the moral law and he unfolds this truth with the wisdom and charm of one who has been thorough in his observations, generous in his judgments and fair to both the past and the present in his opinions.

—F. F.

## Religious Education

**God's Care of Mankind, Fifth Book**, by Eva M. Stolz. The United Lutheran Publication House, 69 pages, fifty cents.

**Jesus and His Friends, Second Book**, by Mabel B. Fenner. The United Lutheran Publication House, 143 pages, sixty cents.

These are courses of lessons for use in Sunday or weekday church schools.

The lessons are almost entirely material centered. The aim seems to be largely to get information into the minds of the children. Much of the information which has been included in the lessons is of practically no value to the child for whom it is intended. The lessons are an improvement upon some of the poor material which has been published within the last twenty-five years, but does not at all conform with present educational practice.

F. L. K.

\* \* \*

**The Golden Rule City**, by Edna M. Bonser. The Pilgrim Press, 260 pages, \$2.00.

This book contains a report of a plan of religious education used with a junior department group in a Sunday

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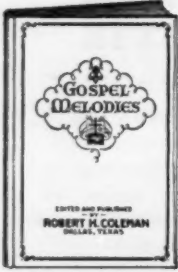
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school in New Jersey. The author explains the plan very clearly and indicates in detail how it was worked out.

The curriculum was built around interests of the children according to the project principle. The author did not wait for the purely spontaneous interests of the pupils to express themselves, but actually stimulated those interests in a definite way.

The book would be excellent for the teacher who is willing to use some initiative in work with juniors. A number of splendid stories are included in the book and in an appendix there is a list of many other good stories which

would be helpful. The book is not a course of lessons, but rather a plan of teaching with very practical suggestions. F. L. K.

\* \* \*

**Story Worship Services for the Junior Church,** by Mary Kirkpatrick Berg. The George H. Doran Company, 170 pages.

In the introduction to this book the author makes brief but valuable suggestions regarding methods to be used by leaders in teaching children. "Object Talks" and "Moral Talks" should be replaced, the author states, by good stories.

The book is very much limited in suggestions for anything more than a very brief service of worship. There are a good number of stories in the book and nearly all of them are very constructive and positive in their message. The stories unfortunately lack descriptive material, and sufficient detail to make them as interesting as they might be. Any one who is working with juniors will undoubtedly be able to get considerable help by using the book as a source of story material. F. L. K.

\* \* \*

**The Church and the Church School,** by Rev. William Everett Chalmers, D. D. (The Judson Press, Philadelphia, 1927, 186 pages, 7½x4¼, \$1.00.)

Dr. Chalmers is the Religious Education Secretary of the American Baptist Publication Society and has come into this work from the pastorate so that he understands the problems of the local church. The purpose of the book is to serve as a text book in the field of religious education. It "seeks to give the student a view of the church as an educational agency and to show how and why the church must organize to teach."

Until very recently the Sunday school was regarded as an outside agency. "Only of very late years," as Dr. Chalmers says, "has the Sunday school been thought of as the church itself at the educational task. The implications of this idea are already at work modifying school management, organization, and teaching methods, so that it seems fair to designate this as the outstanding fact in present-day Sunday school history."

Among the important chapters in the book are these: Our Aim in Religious Education, Building a Curriculum, Training in Worship, Training Through Service, Organizing the Church School. This last mentioned chapter is probably the most practical one in the book.

Concerning educational finances, the author well says, "The necessary educational work of the church ought to

be recognized by the church budget. All the proper and regular expenses of any essential church group are church expenses. They are provided in one form or another by church people. Ultimately these expenses ought to enter a common budget for which the church makes itself responsible."

This book belongs to a helpful type of books which seeks to popularize principles and methods now generally accepted by leaders of thought.

J. E. R.

\* \* \*

## Social

**The Evolution of Penology in Pennsylvania,** by Harry Elmer Barnes, Ph. D. Bobbs Merrill Company, Indianapolis, 414 pages, \$5.00.

On Pennsylvania penology this volume is the latest and best word. Dr. Barnes was the historian to the Pennsylvania Committee to Investigate Penal Systems in 1918. In New Jersey he served in like capacity recently. This volume was somewhat delayed in publication but very fortunately many important facts and changes that have occurred in this interim have been included.

Dr. Barnes takes up many phases of the study of penology, criminal origins, developments, treatments, and many others so that the book has value for a far greater area than the Keystone state. He treats his material from the historical viewpoint although many a suggestion is included for improvements. The critical note is not missing. It is the opinion that most prison management is about fifty years behind the actual scientific knowledge in this field at the present time. It is impossible to live a modern life and be mediaeval in this important matter of reform, correction and punishment.

Of course he deals in particular with Pennsylvania's codes and their violations and methods of punishment. He traces from the first evidence of reforming among the Quakers in the very earliest days in this state through slow, and at times almost unnoticeable progress the development of the Pennsylvania penal system.

Comparisons are made with other systems in America and Europe so that this volume becomes an indispensable volume in any reference library. It roots itself in historical facts, but lives throughout and grows to cover and contribute to the entire intricate subject of punishment for crime.

The author is professor of Historical Sociology at Smith College. He has written twelve books on penology and sociology including a study of New Jersey done similarly to this one.

R. W. A.

### OFFERTORY PRAYER

Our gifts, dear Lord, we bring to Thee  
In token of our love,  
For we've received abundantly  
Thy mercies from above.  
We pray Thy blessing be upon  
The offering we have brought,  
And bless us too, that we be strong  
To serve Thee as we ought.



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**Christianity and Social Adventuring.**  
 by Jerome Davis. The Century Co., 373  
 pages, \$2.50.

American has the short story habit.  
 We are too busy to read twenty or thirty



hours on a plot that can and should be unfolded to us in one hour. America also has the forum habit. We are not content with one opinion or one angle of approach to a subject; we want to hear authorities on both sides of a question and from the various angles of interest. There-

fore we should welcome more and more the publication of symposiums like Jerome Davis's "Business and the Church" (1926) and his "Christianity and Social Adventuring" just off the press. The table of contents of each volume reads like the program of a thirty day convention of notables whom we should like to assemble for the purpose of giving us in a short address the results of a life time spent in fields that we must know something about, but have had little or no opportunity to learn at first hand.

What should the church do in regard to civic righteousness? What is the value of social settlement work, child welfare agencies, etc.? Can and should the church have anything to do with the many agencies dealing with juvenile delinquencies, law enforcement, social hygiene, and similar social problems? Are we reaching any conclusions on the question of the teaching of religion in the schools? Do the leaders in civic and social welfare work want ministers and the churches to take a more active part in their lines of endeavor, or do they consider our efforts well-meant meddling that is "more bother than it's worth?"

To have these and many similar vital questions answered by authorities like Senator Borah, Bishop McConnell, Edward T. Devine, Wayne B. Wheeler, John R. Mott, Luther A. Weigle, Graham Taylor, Fosdick, Steiner, Cabot, and the rest of the twenty-four contributors elevates this symposium to a level of importance that cannot be reached by any one author alone.

J. H. L. T.

**Christian Ethics.** Lectures on "George Dana Boardman Lectureship in Christian Ethics." University of Pennsylvania Press, 152 pages, \$1.50.

When a book is a compilation of five lectures or addresses by five different

authors, the reader of that book does not look for anything like a continued story, unless plans to that end have been made. But when the five contributors to that work represent as different occupations and interests as would a Unitarian minister, a superintendent of public schools, a Roman Catholic rector, a professor of systematic theology and the president of a well-known preparatory school, there would be even less occasion to look for continuous development of the one theme. The five addresses in this book as arranged do not constitute an anticlimax in any sense. Probably the aims of the foundation on which these lectures were given, stated so definitely at the beginning of the book, were in the minds of the lecturers in the planning of their manuscripts.

All the lectures are good but not of equal merit. The originality of Christian ethics is a fine delineation of that subject by one who is apparently thoroughly conversant with his subject. The address is shot through with epigrams, but sentences like these stand out like a rabbit's ears: "He saw man as the child of God, part of a divine family, made for eternal life." "He was the first to set definitely the soul of even the humblest above the worth of all material fabric of the universe." "He transferred immortality into immortal life, a thing of ethical quality instead of mere prolongation of existence." This address has the effect of a hypodermic to one's own Christian ideals. It might be described as new light on old truths. That the writer understands the Jesus of history there can be no doubt. Christian Ethics in Everyday life and The Two Roads are by men who are evidently able to speak with authority upon the themes which they have developed. The entire book helps to understand better what we mean by Christian ethics and each author agrees that the behavior of Jesus is, finally, the worthy standard for the highest ethics. H. A. B.

\* \* \*

**Children of the Second Birth,** by S. M. Shoenaker, Jr. Fleming H. Revell Co., 192 pages, \$1.50.

This book is the story of the conversions of a group of people of various types through the ministrations of an old Church in New York City. Those who have read Harold Begbie's "Twice Born Men" may have wondered whether there would be any more books of similar nature. This is one such book. It relates the emotional and intellectual experiences of those who worked their way through manifold inhibitions that kept them from the larger, richer experiences of the Christian life. Four college men, a minister, a newsboy, a social worker, a musician, a prodigal, a gentlewoman, are some of the types, whose conversions are recorded. A good book to read and to recommend.—P. H. Y.

\* \* \*

**Secrets of Effective Living,** by James Gordon Gilkey. The MacMillan Company, 172 pages, \$1.75.

This book is a description of modern liberal religion as a working faith. It is an application of the religious convictions expressed by the author in his previous volume, "A Faith for the New Generation." He discusses practical

problems of every day life, such as fear, disappointment, self-distrust, sorrow, worry and suggests concrete ways in which they may effectively be met and solved. In the foreword, he states that the great task of our time is discovery for the men and women of our generation, most of them baffled by inner problems and outer difficulties, the way to live happily and effectively."

There is great need for books like this one. The author states that need as follows: "If Christianity is to survive in our swiftly changing modern world it must offer more than a reasonable interpretation of life and an intellectually satisfying set of religious beliefs. It must offer in addition an ef-

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P. F. B.

\* \* \*

### The Bible

**Studies of Great Bible Cities**, by A. T. Sell. Fleming H. Revell Co., 136 pages.

This book is exactly what the title indicates. A brief chapter is given to each of several famous Bible cities. The descriptions of the cities, as they existed in Bible days, are clear and interesting. Anyone wishing to make some of the Bible stories more real to children would do well to familiarize himself with the chapters of this book. The cities described are Babylon, Nineveh, Jerusalem, Antioch, Ephesus, Athens, Corinth, and Rome.

F. L. K.

\* \* \*

**Paul: The Jew**, by the Author of "By An Unknown Disciple." George H. Doran Company, 257 pages, \$2.00.

This is an imaginative and yet convincing story of Paul in the period before his conversion. It serves as an interpretation of the conduct of the apostle before his conversion and an explanation of what happened on the road to Damascus and later in his career. The inner struggle of the man

between a natural intolerance on the one hand and a larger outlook on the other, together with a dissatisfaction of the law and its failure to bring him peace, are portrayed vividly in story form. It is a real contribution to the understanding of Paul the Jew, offering to the reader an approach to the apostle that brings his personality and character to light in a new and fresh way. We have read many books on Paul, but we anticipate that this interpretation will linger in the mind for a longer time than most of the others.

P. F. B.

\* \* \*

**Paul: A Study in Social and Religious History**, by Adolph Deissman. (Doran, \$5.00.)

What manner of man was Paul? What sort of a world did he live in? In this book we have a realistic and vivid answer to these questions. The living Paul moves across the pages. The background is not one of musty documents but of throbbing cities, dusty roads, and long journeys by sea. Paul is transformed from a source book in theology to an inspiration to faith.

The best part of the book is the portrayal of the background against which Paul lived and worked. The description of Paul's religion is not so satisfactory. The faith of the apostle to the Gentiles seems to baffle the modern mind. Deissman's analysis is simpler and better than most, but it is still far-fetched and unsatisfactory.

Because of the delightful style, the book is easy reading and requires less time than the price might imply. For the older man it will give a new view of a character which he has often

studied. For the younger man it will reveal some of the charm of a great leader to whom he has been tempted to pay but scant attention because of the abstruse nature of most of the discussions concerning him.—J. R. S.

\* \* \*

**The Wisdom of Egypt and the Old Testament**, by W. O. E. Oesterley, D. D. Published by the Society for Promoting Christian Knowledge, 106 pages. Price not listed. Probably one dollar.

Nearly thirty years ago an English statesman interested in archaeology brought back to the British Museum from Egypt some papyri. Four years ago the text of these papyri were published for the first time. Amongst this material the most interesting for a student of the Bible was the "Teaching of Amen-em-ope." Little is known about this citizen of ancient Egypt. The authorities place his career from the fifteenth to the sixth century before Christ. The arresting thing about his teaching is two-fold: its great similarity to the wisdom literature of our Old Testament, particularly the Book of Proverbs and the fact that in this respect Amen-em-ope stands out alone among all the teachers of Egypt of that period of which we have trace. Professor Oesterley, of King's College, London, has indicated in this book the close parallels between Amen-em-ope's teaching and the Book of Proverbs and raises the question of the obvious connection between them. Did the Egyptian culture influence the writings originating in Palestine, or did the Semitic genius for religion penetrate to Egypt and contribute to Egyptian thought? On the whole the English scholar assumes the latter view.

This study is most interesting for all Bible students. One does not have to be a master of the ancient languages to appreciate its message. It can be recommended to all who desire to spend time in seeking more light for the cultural background of the wisdom literature of our Old Testament.

F. F.

\* \* \*

**Jesus**, by Henri Barbusse. The Macaulay Co., 235 pages, \$2.50.

At a time when every new moon reveals another more or less able re-hash of what countless others already have written about Jesus, it is decidedly refreshing to find a book that shows some evidence of originality. The author knows all the sources, but he is not cumbered with many documents. He disclaims any intention of producing an imaginative treatment but seeks rather "to penetrate into the true past, and to discover Jesus, the man divinely human, the man who was able, above all others, to understand men, to show their true position, and to be their guide." The book is, as advertised, a biographical portrait of Jesus the humanitarian by a sensitive literary artist.

Jesus, "who grasped all human misery, suffering, and greatness, and held them up in his hands that all might see," tells his own story in this book. His youthful "affairs," his communism, his repudiation of personal immortality and of any good outside ourselves; these are a part of the life and message of this man, misunderstood both by Zealots and Paul, of whom Barbusse writes, "I too have seen Jesus. He revealed



# Meeting the Two Greatest Social Needs of the Church Today

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**T**HE idea that the church should contribute to the social life of the community is not a new one. It is accepted as "fact" by most church workers. The two great social needs of many churches today are *interested men and interested young people*.

The reason is that neither the young people nor the men of today are to be held steadily to the church by the old sense of duty or religious ties. They are, if you will, amusement-mad. Yet amusement—recreation—is a human necessity, a safety-valve for the emotions. Surely if this natural human desire be met within the church or under the church's wise guidance, the result will have more than justified the means.

A well-known minister has expressed it in this fashion:—"Is Christianity to be all theory and no practice? . . . . There is room for idealism, but the church should find a place for the very kind of human interest Jesus had."

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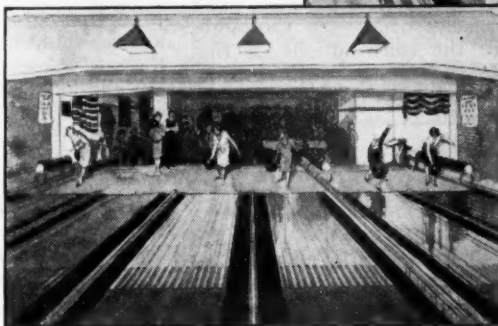
The need of recreation has been met in hundreds of forward-looking churches today by providing a place of wholesome recreation directly connected with the church and under its supervision. The undertaking is surprisingly simple, regardless of the financial status of the church. Very little outlay is required, and once started, the project *pays for itself* in a very short time, more especially if its activities are safely limited to certain proved successful lines.

For example bowling is one might say the "king pin" and nucleus of the most highly successful church recreational undertakings. Not only is bowling extremely popular with young and old, men and women—not only is it needed exercise in enjoyable form—but *it produces revenue* from the start—revenue which in the

experience of every church where it has been introduced, has completely amortized the initial outlay often within the short space of a year's time. Thereafter the income is of course available for many other worthy cause. A second activity which has similar recommendations is billiards or pocket billiards. Lest these suggestions sound entirely too worldly, remember that

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Emmaus Lutheran Church Bowling Alleys St. Louis, Mo.

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the atmosphere of the surroundings is the important thing. Under the wise yet kindly guidance of the church, these sports lend themselves as much as any others that can be thought of to the upbuilding of the finest character—to the cultivation of the ideal lady and gentleman.

The experienced minister will naturally visualize objection on the part of hide-bound conservatives in his congregation. The idea is new—therefore more vulnerable than traditional practice. But the glorious success of the project in revivifying church life—in bringing hundreds of lost sheep once more into the fold—in making the church again the leader in its members' lives—in stimulating the interest and enthusiasm of both recalcitrant youth and indifferent middle age—is "a consummation devoutly to be wished" beyond all objection.

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In recent years a number of practical plans for financing a recreation club or social center have been evolved which, in every case where they have been used, have brought in the necessary funds promptly and willingly. When the church members understand that their contributions are handled as loans in a thoroughly business-like way—and are quickly repaid with interest (from the income derived from the club)—success becomes a mere matter of form.

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number of practical new plans will be sent on request, entirely without obligation. Every plan given has proved highly successful—everyone is feasible for any church, no matter what its circumstances.

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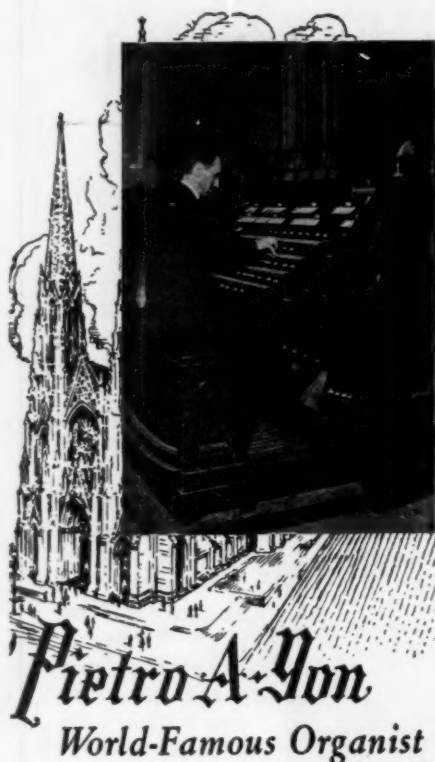
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himself to me in the beauty of precision. I love him: I hold him to my heart; and I will champion him against others if needs be." A. E. L.

\* \* \*

### Church and History

**The Plastic Age of the Gospel**, by Andrew C. Zenos. The Macmillan Co., 264 pages, \$2.75.

The scholarly dean of McCormick Theological Seminary has embodied in book form his lectures on New Testament Theology. Encyclopedic knowledge of the subject, long experience in teaching and a concise, readable literary style combine to make this a most thorough and effective presentation of the cardinal teachings of the first age of Christianity, and the early development of the first age of Christianity, and the early development through which these teachings passed. Every minister ought to have available such a survey of the solidly established results of modern conservative New Testament scholarship and this volume is especially commended for its practical homiletic utility. Sermonic material and suggestions for sermons on the great themes of Christian faith may be found here in rich abundance. A. E. L.

\* \* \*

**The Political Ideas of the Greeks**, by John L. Myers. Abingdon Press, 436 pages, \$2.50.

The author, as the special lecturer in the George Slocum Bennett Foundation in Wesleyan University, has here presented the results of a very thorough research into the contributions of the Greek people with special reference to some of the fundamental bases for a substantial social order. The lectures cover the meaning and value of Greek political experience and the cornerstones on which society has progressed,—ordinance, initiative, justice, law and freedom.

The purpose of these lectures is for the promotion of a better understanding of national problems and of a more perfect realization of the responsibilities of citizenship. While the style is decidedly in the terms of the student of ancient history there is a distinct contribution to all who have an interest in analyzing our present day complex life situation with the special view to observing the historical contribution of the Greeks. O. V. D.

\* \* \*

**America's Future Religion**, by Joseph A. Vance, D. D. Fleming H. Revell Co., 160 pages, \$1.25.

This book will clear, for thousands of people the whole tangled mass of the conception of religion; its use and abuse; its purpose and mission; its theory and practice if the civilization of our day is to endure.

If this book was placed in the hand of every college student in the land and those students would approach it with an open mind for its educational and inspirational value, we would see the greatest religious revival the world has ever known.

Its chapter headings tell very faithfully the contents; no more impartial treatment could be imagined. No wonder the author was importuned by his laymen and radio audience to re-

duce these lectures to permanent purchasable form. The chapter headings are: 1. The New Day for Religion. 2. Present Religious Conditions in America. 3. Will It be the Roman Catholic? 4. The Contribution of the Jew. 5. What Is the Matter With Protestantism? 6. Speculations and Prophecies and The Twentieth Century Christian.

The author proposes a "twentieth century conception" of Christianity of sane, safe and redemptive features, since "the persistence of vitality is dependent on that continual change by which life adjusts itself to its changing environment." Religion, just because it is life, is made up of the permanent and the transient.

This book is a very vital addition to any library and will contribute to the day of doubt and strife moorings whereby the younger generation may anchor safely their minds in the best fundamentals of Christian belief. H. H. P.

\* \* \*

**Eleven Christians: Studies in Personality**, by Members of the Fellowship of the Kingdom. (George H. Doran Co., 246 pages, \$1.50.)

Here are eleven interesting essays by as many Wesleyan Methodist members of the Fellowship of the Kingdom, a movement whose members seek "a new, transforming, and communicable experience of Christ" in order that they may serve, as God shall guide and enable them, the present age. The subjects—Clement of Alexandria, St. Augustine, Gerard Groote, Saint Teresa, Paschal, John Bunyan, George Fox, John Henry Newman, William Ewart Gladstone, Francis Paget, and James Smeetham—are chosen from many walks of life and widely varying communions in the belief that there is a real unity of Christian experience, whatever may be the ecclesiastical fold in which it is nurtured. They are chosen from different centuries, from the second to the nineteenth, in the belief that there is also a real continuity of this experience.

By means of a brief sketch of the life and work and influence of these Christians, each author, in his own way, allows the saints to give their testimony to the presence and power of Jesus in heart and life. The book affords a worthy contribution to the current literature on the study of the mystical approach to practical living with Christ. —W. D. K.

\* \* \*

### Various Topics

**The Women Lincoln Loved**, by William E. Barton. (Bobbs Merrill, 377 pages, \$5.00.)

The title may lead us to suppose that Lincoln is one more sainted hero whose character is being darkened by his love affairs. But not so Lincoln. Dr. Barton is telling more about his grandmother, his mother, his step-mother, his sister, his sweethearts, and his wife.

Lincoln was never a lady's man. His lack of those qualities which appeal to sensitive womanhood doubtless handicapped him in his home and in his social relationships. Outside of the study in the life of Mary Todd Lincoln, his love affairs really play a very small part in this book.

To the average reader the chapters



dealing with his heritage will be the most informing. Dr. Barton has made a large and original contribution to the knowledge of his family history. He tells us about the worthy but unfortunate grandmother Lucy Hanks and shows beyond a question of doubt the legitimacy of the marriage between Thomas Lincoln and Nancy Hanks.

The chapters dealing with Mary Todd Lincoln hold the most fascination for the social student. I like Dr. Barton's treatment of Mary Todd. He does not hide her oppression of her patient husband but he does show her contribution to his greatness and the burden under which she worked during the war years.

This is a wonderful book for students of Lincoln.—W. H. L.

\* \* \*

**The Man Who Would Save the World**, by John Oxenham. Longmans, Green & Co., 210 pages, \$1.50.

This book from the pen of the English author of "Hidden Years" presents another great religious theme to the mind of the reader and leaves him in the glow and warmth of spiritual inspiration.

The reviewer read this book in two hours without cessation. First, because of its human, gripping and emotional appeal; second, to secure the accumulative force and value of continuity in thought and inspiration.

The hero of the book, Colonel Carthew, returns from the World War to find turmoil, tumult, bitterness, poverty and social misery in all walks of life. He wanders off into seclusion, with his faithful dog, to the bare hills of the South Downs, to meditate over and picture to himself a panacea for the world's misery. He retraces in thought a picture of the world when Christ came; he visioned the cross a little distance upon one of the hills; he thought of Christ going through the villages preaching and teaching. He finally feels called to prepare and equip himself for journey and travel and follow in the Master's footsteps.

He journeys from village to village, accompanied only by his faithful dog, in an auto especially built for convenience. He preaches in the market places, where groups of people are clustered. Among his first problems was the settlement of a coal strike; half the book is given over to a detailed report of the kindly persuasive and Christ-like way he worked with the owners, the royalists and the miners in this one community. A typical and exhaustive example of the way other difficulties he met in the various villages and towns were solved. Solved as he believed Christ would solve them.

A book of inspiration; a wonderful book for a Sunday evening pulpit review or the gleaning of a half dozen sermons upon an old theme but worked out in a new light. H. H. P.

\* \* \*

**In Borneo Jungles**, by William O. Krohn, Ph.D., M.D., illustrated. (The Bobbs-Merrill Co., 527 pages, \$5.00.)

For a genial physician to seek change from Chicago and peaceful relaxation among the wild men of Borneo seems whimsically appropriate. Indeed he describes a certain head hunter as the only murderer whose society he ever truly enjoyed. Using his pen with the neatness and precision of a scalpel he punc-

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✽ ✽ ✽

**The Nations of the World**, by the Faculty of Public School 53, Buffalo, N. Y. (A. S. Barnes and Company, 46 pages, \$2.00.)

This pageant requires a cast of from 100 to 400, either children or adults, and is specially adapted for use by schools or community groups. The time required for presentation is one hour and twenty minutes. Through speeches, dances and characteristic drills it portrays very clearly the contribution to civilization of the nations of the world. Complete instructions for dances, drills and costumes are included. Its educational and dramatic value are exceptionally fine and it has been successfully produced by the schools whose faculty have written it.—D. P.

✽ ✽ ✽

**The God of Gold**, by Arthur E. Southon. (Fleming H. Revell Co., 183 pages, \$1.50.)

This is a tale of the West African Coast. It portrays the greed of the

white man for gold and shows how civilized man will use his knowledge to trick heathens for the purpose of securing their gold. On the other hand, it brings out the fine character of a true Christian missionary who labors unselfishly without thought of gold. The superstition of the African native, and the manner in which quack native priests play on that superstition for their own selfish ends, make the story interesting and exciting.—D. P.

✽ ✽ ✽

**The Conduct of Physical Activities in Elementary and High School**, by Wilbur P. Bowen. (A. S. Barnes & Co., 173 pages, \$2.00.)

This book is primarily for teachers and administrators in physical education. It is not designed to be a supply of material, but rather stimulate the student in physical education to work out his own projects for class room work.

The chapters on Conducting Rhythmic Activities, The Squad and Leader System, Conducting Contests and Meets, and Tournaments, Round Robins, and All Year Scoring Systems would be of value to the summer playground supervisor, in fact, to any recreation leader.

Examples of the planning of activities of each grade for the school year and the teaching of gymnastic movements by Mr. Bowen are included.

Instructors wishing to construct tests for their students in physical education will find many valuable test questions at the end of each chapter. Assignments in preparation for gymnasium programs may also be secured from this book.—L. W.

✽ ✽ ✽

**Two Words**, by Margaret Slattery. The Pilgrim Press. Boston, 1927, 56 pages, 65 cents.

True stories of the experiences of young people in making decisions are used most effectively by Miss Slattery in showing how these everyday decisions determine character. The author writes in the language of teen age youth who are sure to feel that no carping critic but a sympathetic and wise friend here calls from "misty flats" to the "high road."

The book is attractively bound in boards, pocket size, and its red and gold combination suggests its suitability as a gift for young people in high school and college. Its circulation among young people of the parish would be worth the effort of any pastor.

A. E. L.

✽ ✽ ✽

**The Church and the Russian Revolution**, by Matthew Spinka. (The Macmillan Company, 1927, xix 330 pages, \$2.50.)

Here is an intensely interesting volume on modern church history. Dr. Spinka, at home in the Russian language, has brought to the English reader a well documented history of the effects of changing Russia in the twentieth century on the Russian Church. One vividly pictures while reading its pages the Russian people starving to death by the millions in the great famine of 1921 while the most conservative group of the orthodox church would not sell the treasures of the church to alleviate the suffering. One sees the Soviet regime in action. The tale of Tikhon the



Metropolitan is as vivid as fiction. One gets here not alone an inkling of authentic information about the economic, political and social revolution in Russia but an impartial and purely historical resume of the revolution within the Russian Church. There is an introduction by Shailer Mathews of the University of Chicago. It is a volume which every student of modern church history will want to read. H. W. H.

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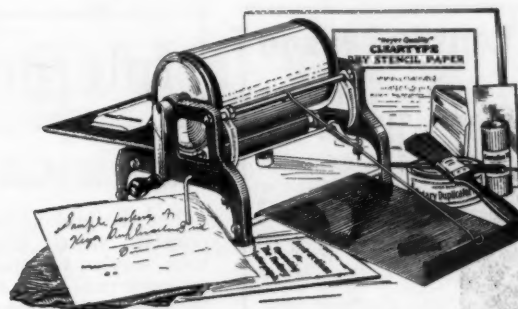
**New Studies in Mystical Religion**, by Rufus M. Jones. (The MacMillan Company, 1927, 205 pages, \$1.75.)

Dr. Jones who always writes stimulatingly is at his best in this volume. Taking issue with the modern psychological tendency to reduce all religious experience to sheer subjectivity he defines a mystic simply as a person "who has cultivated, with more strenuous care and discipline than have others, the native homing passion of the soul for the beyond," which to him is objectively real, and who "has creatively developed the outreach of his nature in the God-direction." Consequently the mystic is sensitive to the larger spiritual life when it impinges upon him. Though some mystics have been abnormal psychologically, yet the striking thing about them has not been their abnormality but their consciousness of God's presence. Some mystics have been ascetics, but they have not been at their best in ascetic periods, and asceticism is not a prerequisite for the mystical experience. The chapter on Mysticism and Religious Education is a fine plea along with practical suggestions for education in the practice of the presence of God. The chapters on mysticism and the organization of the religious life make one wonder whether our modern secularists and denominationalism ever can have any reverence for a church of the spirit, so different is the common denominational patois from the language of this mystic as he talks about the ideal church. One leaves the volume with a consciousness that here is a man who is deeply religious and at the same time intelligent, whose religion is one of deep personal experience of fellowship with the great companion "in whom we live and move and have our being." H. W. H.

#### THE FAMILY ALTAR

Visits to the home of James Boorman Colgate, generous benefactor of the university that bears his name, linger with me like the fragrance of long-preserved sandalwood. His residence at Yonkers stood on a spacious lawn, which he used to say was a paradise to look at and a purgatory to take care of. For years it was his custom to gather his servants as well as his family into his library for the morning worship. Everybody in the circle, extending round the room, was given a Bible, and read a verse in turn. The chapter finished, Mr. Colgate would rise and carry the entire household to God in prayer; and from such an atmosphere he went to his business in New York, leaving the influence of that morning hour to sweeten the home life through the day.

Thomas Jefferson Villers in *The Hurry Call of Jesus*; The Judson Press.



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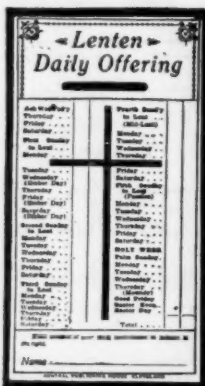
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## Interpreting News of the World

### Religious Book Club Selection

The Religious Book Club is a corporation which is offering a selective book service to ministers. The plan is to have one book selected each month by a committee consisting of S. Parkes Cadman, Bishop Charles H. Brent, Harry Emerson Fosdick, Bishop F. J. McConnell and President Mary E. Wooley of Mount Holyoke College. At no cost for the service this corporation will recommend one book each month. The member agrees to accept this one, or a substitute of his own choice and pay the retail price plus the postage from New York. The committee has announced as its first choice Gamaliel Bradford's *A Worker in Souls* a study of Dwight L. Moody and published by Doran.

There is unquestionably a place for such a selective book service. We hope, however, that it will not follow the line of least resistance and try to capture the book sales to ministers which belongs to established agencies. If it can find a way to sell books to Christian laymen through such a service it should have the co-operation of every publishing and book selling agency. That should be the next objective of all religious book agencies. But it is easier to write about it than to do it.

### Making Submarines Safe for Democracy

The entire nation was shocked by the disaster to the S-4. It seems unusually horrible in light of the fact that the entombed men were alive and desperately signalling for rescue. And now as an aftermath there is a feeling that the navy department has not done all that it could do to safeguard its fighting men. Representative Griffin of New York who has made a study of the situation insists that European powers have made progress in building preventative apparatus but that our government has given little attention to that line of development. The layman knows little about such things. But the secretary of the navy owes it to the people he serves to assure them that he is doing everything humanly possible to prevent such a repetition of the disaster.

### Prayer Book Revision

It was a jar to most Americans to find that prayer book revision may become a serious political issue in England. It is hard for us to conceive of a Parliament which decided what is proper and what is not for prayer book. British leaders had evidently not anticipated that the measure would be defeated in the Commons. As good a prophet as Edward Shillito assured us through the pages of the *Christian Century* that the revised book would pass both houses and become a law. The House of Lords did approve of it but not the Commons.

In the Commons the spokesman against the bill assumed that, if it passed, it would be a victory for the pro-Catholic group and said, "I have

always been convinced that the great mass of English people are Protestant to the core."

Dean Inge also sees that this is the issue. He declares that the church now faces the momentous choice of becoming the acknowledged Protestant element in Britain or of following a road which will lead to absorption by the Roman church.

### Methodist Leader Passes On

William V. Kelley for more than a score of years the editor of *The Methodist Review* died at Plainfield, N. J. on December 14th. Dr. Kelley was a prominent figure in Methodist and interdenominational circles. He kept the *Review* at a high standard in both literary quality and influence. He was an author of repute having a half dozen or more volumes to his credit.

### Jews, Catholics and Protestants Will Meet

The convention of the Religious Education Convention to be held in Philadelphia, March 6-9th will bring together outstanding Jews, Catholics and Protestants who are interested in the common problems of religious education. This association is independent of denominational control. Its membership includes scientists and educators of many faiths. Among the speakers already announced for the meeting are:

President Robert A. Falconer, University of Toronto.

Professor George A. Coe, Teachers College, Columbia University.

Professor F. S. C. Northrup, Yale.

Professor Eugene W. Lyman, Union Theological Seminary.

Professor James H. Leuba, Bryn Mawr College.

Professor M. C. Otto, University of Wisconsin.

Rabbi Solomon Goldman, Cleveland.

Professor Hugh Hartshorn, Columbia University.

Dean R. A. Kent, Northwestern University.

Professor A. E. Holt, University of Chicago.

### OUR DELIVERER FROM DEATH

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The last words Longfellow wrote were:

"Out of the shadow of night,  
The world rolls into light;  
It is daybreak everywhere."

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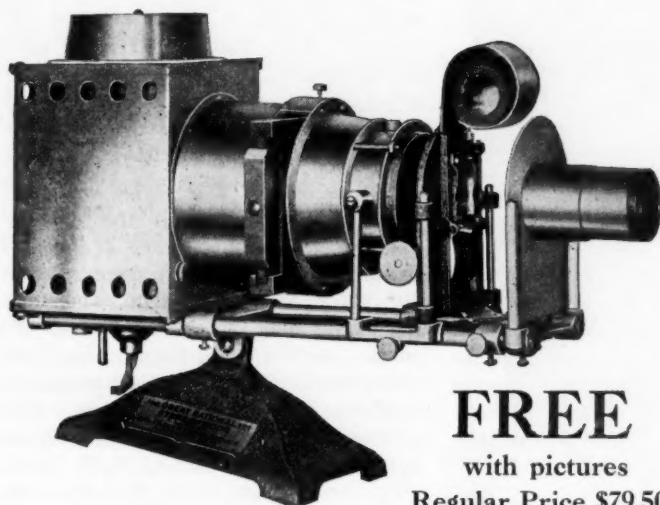
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"Into All the World," Limouze  
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For parents good who every day  
Show us their loving care;  
For those who lack what we enjoy,  
For every needy girl and boy  
A blessing, Lord, prepare.  
For children far beyond the sea,  
For all who do not know of Thee,  
Hear, Lord, our humble prayer. Amen.

# Story Sermons

By William L. Stidger, Kansas City, Mo.

Dr. Stidger is back with us with four articles on the technic of building sermons from the world around us. They will appear as follows:

1. Story Sermons.
2. Motion Picture Sermons.
3. Use of Drama in Sermons.
4. Fairy Stories for Grown-ups.

BISHOP William A. Quayle used to say that the most dreadful sin of the ministry was the sin of monotony. He also used to urge that the ministry get as great a variety into its methods of preaching as was possible.

We are all striving for variety in our preaching. We are all eagerly and wistfully reaching out into friendly fields to pluck the flowers of a new way of presenting our changeless gospel to humanity.

We have seen the development of the dramatic book sermon idea, we have watched with exceedingly great interest the use of the symphonic sermon, we have used the drama-sermon background and we have caught a vision of the possibilities of "preaching through pictures." Now comes the vehicle of the story sermon.

By the story sermon I mean the use of the short story rather than a great book as a background or a vehicle for a sermonic idea. We have a good precedent for this type of preaching in the Master's use of parables which were short stories. Jesus was a great short story writer.

During the last year I have done some laboratory work on this short story vehicle for presenting the great truths of the gospel to my people and it has worked so well that I have an urge to pass the idea of this new series on to my fellow ministers.

Several years ago I tried out the plan of preaching a series of sermons with the Negro spirituals as a background. I took such spirituals as "I Can't Hear Nobody Pray". I had a group of Negro singers present to sing that old and beautiful spiritual both before and after my sermon. Then, through that subtle vehicle I preached the startling truth that this is an age when we do not hear anybody pray. We do not hear prayer in legislative halls, we do not have family prayer, we have no prayer in the schools. It is an age when "I Can't Hear Nobody

Pray." Every Negro spiritual is beautifully adapted to this type of interpretation.

It was as a result of the use of these spirituals and their popularity as sermonic vehicles that I dared venture to try several of the great short stories as backgrounds for sermons.

I first took several of the short stories from Ian Maclaren's *Beside the Bonnie Briar Bush*. The first of this series was His Mother's Sermon with its reiterated phrase, "Speak a gude word for Jesus Christ". It afforded a chance to preach Christ in a tender, human way which won the hearts of the audience that heard it and brought several people to the altars of the church. With that tender story as a background of a sermon on the Master a preacher has human appeal, variety in method and his illustrations all in a single scope and circle.

The second of this series was *Like As a Father*. This is the pathetic and yet triumphant story of what I called The Prodigal Daughter. I took the story of the prodigal son as a Scripture, only wherever it used the word "son" I substituted the word "daughter". This in itself produced a dramatic effect on the audience. This vehicle gives one an opportunity to preach a modern gospel, for a decidedly modern sin and tragedy—even *The American Tragedy*—and it also gives one a chance to preach on that old and beautiful text "Like as a Father pitieth his children."

The third of this series I used was *A General Practitioner*. It gives one the chance to talk about "The Great Physician", he who came to heal the sick and the needy. One may even use in conjunction with this old fashioned story the modern motion pictures of *The Country Doctor*.

To give the series a more modern touch I used a short story by Honore Willse Morrow called *God in the Darkness*. It is published by the Cosmopolitan Book Corporation. It is the story of a modern, intelligent woman who took upon herself the responsibility of three children and for the first time in all of her life she felt a need of God. This story gives ten steps on the way to finding God in the darkness. It offers a tremendous vehicle for answering a modern need. I commend it most highly.

Kipling is full of sermonic material of this nature. Take such a short story as *The Man Who Was*. What a



vehicle for a great sermon on what sin will do to a soul and the possibilities of a "come back" from sin and degradation!

O. Henry is particularly rich in this type of material. I found his short story *Who Was To Blame* or *The Guilty Party* one of the most terrific indictments of the parent who neglects a child, the parent who refused to give a child a chance to know goodness and God, which I have ever read. A full and complete reading of the short stories of O. Henry will give any alert preacher unlimited material for the story sermon.

*Not Wanted* by Jesse Lynch Williams is a short story which tells the story of a neglected boy's love and loyalty for his father and of that father's final and complete awakening. It is strong and beautiful and, linked up with the story of the God who "so loved the world that he gave his only begotten son", it makes a tremendous vehicle for a story sermon.

*The Lost Gospel* by Arthur Train offers a short story background for a sermon that will reach and stir the hearts of the people who hear it.

There is also a group of Lincoln material of the story sermon type which will make beautiful any man's ministry. Some of these books which I have used for story sermon backgrounds are: *The Perfect Tribute* by Mary Raymond Shipman Andrews, *Father Abraham* by Ida M. Tarbell, *The Council Assigned*, by Mary Raymond Shipman Andrews, *A Reporter for Lincoln* by Miss Tarbell, *Benefits Forgot* by Honore Willsie, and *The Toy Shop* by Margaret Spalding Gerry. I have used every one of these short stories and I commend them highly without exception. I offer no suggestions which have not been put to the laboratory test of the study and the pulpit.

*His Soul Goes Marching On* is a Roosevelt short story by Mrs. Andrews which also lends itself to this treatment, as does another of her little stories, *Pontifex Maximus*.

*Dreams* by Olive Schreiner is another book full of parables and short stories which I have found richly endowed as a background for the story sermon vehicle of preaching.

Every preacher will treat the story sermon in his own way. That is the joy of a new vehicle. One man will take a Ford car and drive it one way and another man will drive it another way, but both will get to his particular destination. The story sermon idea is a vehicle. I have no copyright on it. It is a method which I pass on to others because I have found it wonderfully effective and popular.

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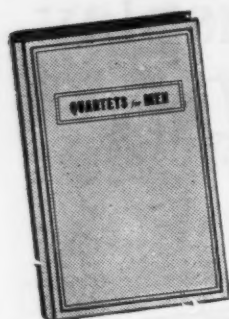
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One ship drives east and another drives west,

While the self same breezes blow;  
It's the set of the sails and not the gales,

That bids them where to go.

Like the winds of the sea are the ways of the fates

As we voyage along through life;  
It's the set of the soul that decides the goal,

And not the storms or strife.

Maltbie Babcock.

### SERMONIC SUGGESTIONS

*Topic—"The Art of Appreciation."*

"And he said, Be it far from me, O Jehovah, that I should do this: Shall I drink the blood of the men that went in jeopardy of their lives?" 2 Sam. 23: 17.

*Topic—"Enduring Investments."*

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 20, 21.

*Topic—"The Book Everybody Ought to Know."*

"Thy word is a lamp unto my feet, and light unto my path." Ps. 119: 105.

### Children's Sermons on Great Characters

Rev. Charles H. Dayton of the Presbyterian Church, Fredonia, N. Y., is preaching sermons to children based upon great men and women whose birthdays fall near the Sunday. Some of the characters chosen and the respective dates for the sermons are as follows. January 15—Benjamin Franklin; January 22—Lewis Carroll; February 5—Dwight L. Moody; February 12—Abraham Lincoln; February 19—George Washington; February 26—Henry W. Longfellow; March 4—Michaelangelo; March 11—St. Patrick; March 18—Fannie Crosby.

The card below shows how the attendance of the juniors was recorded.

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[ ] 15 Ben Franklin		Lincoln 12 [ ]
[ ] 22 Lewis Carroll		Washington 19 [ ]
[ ] 29 McKinley	Name .....	Longfellow 26 [ ]
March 4	March 11      March 18	March 25
Michael Angelo	St. Patrick      Livingstone	Fanny Crosby
[ ]	[ ]      [ ]	[ ]

### Religion in the Public Schools Happiness

(Continued from Page 294)

sense. The futility of attempting to legislate the Bible into the public school and the undesirability of doing so, should accelerate the step of all who believe that religion is a real force in a human life and in the onward progress of the race. In keeping sectarian meddlers out of the public school the normal-minded religionists should be all the more concerned that genuine religion should motivate all administrators, all teachers, and all pupils. That the public school personnel should be thoroughly religious is of paramount importance. Then, too, if religious education is essential to round out and complete the educational process, which is the right of every boy or girl, the church school must be all the more zealous and efficient in its program. If the Bible by law is out of the public school and by indifference out of most homes, then the church school has a tremendous opportunity and obligation, not only to the children, but to their public school teachers, and their parents.

6. *The great moral essentials growing out of the Christian religion voluntarily can and should be taught and lived in the public school.* The notable precepts and proverbs which have glorified and purified the race's experience through the centuries are the rightful heritage of American boys and girls. Among these certainly those dear to the Christian head the list, such as the Ten Commandments, the Beatitudes, the Great Commandment, the Golden Rule, and others, and such hymns as "America". The voluntary teaching of these outstanding truths backed by the lives of Christian men and women who conscientiously try to live them will do more to save the public school from moral bankruptcy than long lists of legislative enactments concerned with compulsory religious in-



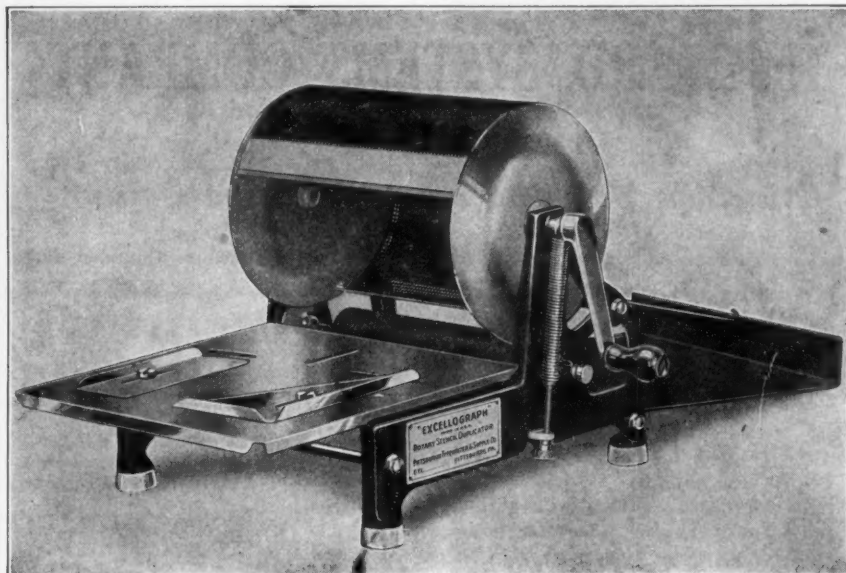
struction. Religion cannot and should not be taught by law, but it can be lived by love and the compelling power of Christianized personality and conduct, which, after all, is the best form of teaching.

7. *Selected portions of the Bible can and should be read, without comment, every day in every public school in the land.* Let no one confuse this with the compulsory teaching of the Bible by state legislation. Several states have laws requiring the reading of the Bible each school day in each public school. Are we sure that this is a desirable way to get a desirable thing done? That selected, graded portions of the Bible voluntarily should be read each day in every public school is the thesis of this paragraph, which can be defended without in any way violating the Constitution of the United States. Other literatures are read. Why not those forms which have made the highest contributions to the welfare of mankind? Surely the Old Testament and New Testament literatures of Hebrew and other races, poetry, proverbs, orations, narratives, are worth knowing for their beauty and intrinsic values.

The very fact that the Christian literatures have been used as the tools of sectarian bigots and bunglers should not prejudice all truth-lovers to their wise use as above indicated. To know these great literatures is the right of every American boy and girl, and their presentation the plain duty of every public school. The interpretation of these same world-truths belongs to the church and its school.

8. *No irreligious person should ever be employed in the public school system as executive, supervisor, or teacher.* Except where corrupt politics pulls its dirty hand across the public school system, there is not much danger that men and women known to be irreligious will ever be placed in positions of public school power. Only where, locally, good people go to sleep politically can such a thing happen. In every state and local community sane legislation should forever divorce the public school from politics. A board of education in no wise amenable to the party in power should be chosen. Sectarian politics is as vicious as sectarian religion. The community that provides for the educational welfare of its children should see to it that the board members be non-partisan, intelligent and fair-minded. And these general trustees of the children's education should in turn secure as administrators and teachers men and women whose lives are consistently religious.

9. *The personality of a public school administrator or teacher who is genu-*



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inely Christian, in itself, exerts an immeasurable influence in the character making enterprise of the public school system. Many of the outstanding citizens of any community can bear witness to the silent yet exceedingly effectual part some public school superintendent or teacher has played in helping them when they were school boys and girls toward those ideals which make for the best home, business, and community life. That lesson in seventh or eighth grade, or in a

high school class room may have been forgotten, but the life of the teacher abides to fortify, to encourage and to beautify the years ahead. Life makes life. There is a subtle, silent, indescribable something that radiates from some teachers that constitutes a school's most valuable asset. Horace Mann, public school pioneer, must have been thinking of such a personality when he said, "Where anything is growing, one former is worth a hundred reformers." With Emerson, we all agree

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in

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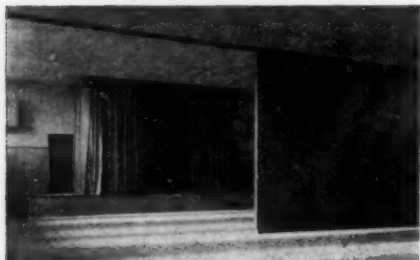
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Also Silent Ease Stage Curtains

when he said, "Every great institution is the lengthened shadow of a single man." How often this is true of a public school which is notable in the personality-product which it markets. With the newer educational ideals now dominant in public schools, the old mechanical compulsions are passing and the freer character-making days are regnant with unusual opportunities for high grade teachers.

10. The whole atmosphere and conduct of the public school should be so sanely religious that the pupils will naturally, easily be interested in the church school and its program of religious education. And we might add as a corollary that the church school should be so sanely educational that the usual chasm between public school and church school will become smaller and smaller. As it is today too often those public school boys and girls who likewise enroll in the school of the church are not religiously, even morally, acclimated. Much of the failure of the church school can be traced to

the fact that the orientation process is so difficult. One junior high school boy from a good home was heard to say concerning his church school, "O, I don't learn anything there; we learn things at the junior high." The inefficient teaching methods and lack of discipline in his church school class were a shock to him. On the other hand, how often his thirty-hours-a-week in the public school alienate him entirely from the spirit and purpose of his church school, even under the best of educational procedures. Something is dead wrong in the public school where boys and girls get a mind-and-moral set diametrically opposed to the teaching and fellowships of the church school.

The public school at its best religiously and the church school at its best educationally are very good next-door neighbors. Together they can make America great because together they make great Americans.

## SEEING HIM WHO IS INVISIBLE

Every American business man should know of Thomas Foster and his experiences with the rebate iniquities. He was invited into the conference of the first group who planned, and later operated, the railroad freight rebate scheme. At the close of that conference it is said that Mr. Foster declined to sign the agreement until, in accordance with an understanding with his wife, they should have opportunity to talk it over together and mutually agree about it. Mr. Foster returned to his mid-western home and in the quiet of their evening together laid the whole scheme before Mrs. Foster, pointed out to her the tremendous wealth which would probably accrue to them and others who were party to it, and waited for her decision. It was not long in coming. She said, "Tom, we will not go into the scheme." Amazed, indeed somewhat dumbfounded, he said: "And why not?" Her simple answer was: "Because of God." Ah, what an answer! "Because of God" they endured together the strain and stress of the succeeding years of conflict and competition. "Because of God" they were delivered time and again from threatened disaster. "Because of God" they were finally established upon a firm foundation of business prosperity so that Mr. Foster was able twenty years later to say before an investigation committee from the United States Congress that in the building of his fortune he had never received one dollar in freight rebates from American railroads. They had seen him who is invisible, and had ordered their lives by practicing the presence of God.

J. C. Massee in *Pioneers in Righteousness*; The John C. Winston Company.

\* \* \*

Revenge is an inhuman word.—Seneca.

\* \* \*

To bear is to conquer our fate.—Campbell.

### BOND LETTERHEADS AND ENVELOPES—Printed to Order and Postpaid

	100	250	500	1M
Hammermill or Triton Bond Letterheads.....	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match.....	1.00	1.75	2.00	3.50
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100 each: Letterheads, Envelopes and Calling Cards, \$2.00

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## Dollar Tips



### Let's Get Together

One dollar will be paid for each tip used in this department. Send in yours. Those not found acceptable cannot be returned so authors are advised to keep carbon copies.

#### Deepening Life of Young People

We noted a certain lack of depth in our junior high and high school boys and girls and wondered what we could do to make an impression for depth and for solidity of character. Miss Margaret Slattery's new book: *Two Words*, came to my hand just then and I immediately made plans to get it before our young people. Our group being small, one copy was sufficient. On the front cover, on the inside, I pasted a paper, reading: "We have read this book," leaving room for the names to be written in. It seemed to me wise to get their reactions to the reading and so we set up an informal contest, offering prizes of other small inspirational books to those who would present the three most interesting papers after having read the book. Opposite the place where their names are to be written is another sheet which suggests the topics to be covered in the papers. On this sheet was typed: "Write at least five hundred words covering the following points; Brief summary of what the author is teaching. Which story impressed you most deeply? Tell why. Which verse of poetry did you like best? Copy it. Did you make any personal decisions after reading the book? Do you care to write what they were?"

The period allotted for getting the

book around is not over, but even now we have had interesting and gratifying results. Two very worthwhile papers have been turned in.—Walter Schlaretzki, East St. Louis.

#### Bible Night Service

The feature of this service is a display of Bibles. At least two weeks in advance the service should be announced and the people urged to bring in Bibles. At our service we had the smallest complete Bible in print; scripture portions in thirty different languages; raised letter scripture for the blind; Bibles of historic interest, one being carried through the Civil War and another through the Spanish American War; and a number of old Bibles. A Red Letter Testament was offered to the one bringing the oldest Bible. Other awards may be offered to stimulate interest and help secure Bibles for the display. In addition to the Bibles brought by the people, the local branch of the American Bible Society will gladly loan Bibles. Each one might be asked to carry a Bible or Testament and to hold it up during the chorus of an appropriate song. The message, of course, should be appropriate to the occasion. At the close of the service the people should be invited to come forward to examine the display of Bibles. Such a service, well advertised, will make an evening of real interest in the greatest of all books, and no one can object to the appeal.

Another feature in our display was single type, shown by a local printer, on each of which is engraved the complete Lord's Prayer. The smallest type was no larger than a pin head. Such a service as this could be held by any church, large or small.—A. L. Yarnelle, Philadelphia, Pa.

\* \* \*

The heart that looks on when the eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

—Bulwer Lytton.




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Pulpits • Altars  
Chancel Furniture  
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Hymn Boards  
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## compare!



## Church Furniture

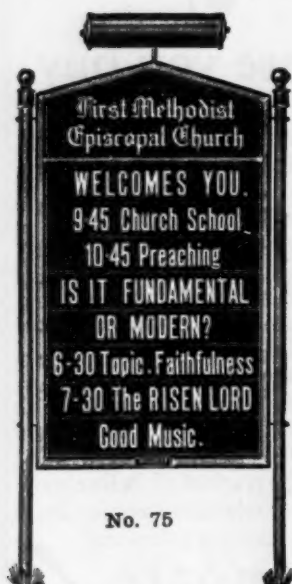
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A Dietz Bulletin Board combines beauty with usefulness and economy. It is unique in its special features of separate steel panels, capital and lower case letters, removable inner frame, outside illumination, and special letter cabinet. The No. 75 Bulletin Board has Gothic top as illustrated, with church name engraved on Opal Glass.

The Electric Light Fixture consists of a Bronze hood containing two 110-volt, 60-watt bulbs, which floods the entire face of the Bulletin Board with light.

### DIETZ INDIVIDUAL COMMUNION SERVICE



The "Peer" of Services for a Quarter Century

Beautiful, Sanitary, Noiseless

## Dietz Business-like Secretary's Report

Sept. 15				ATTENDANCE & OFFERING, 1921			
Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres. Off'r
1	Mr. Grossman	12	6	10	17	9	6 55
2	Mrs. E. Collins	10	10	60	16	14	9 14
3	Miss Deering	14	11	71	19	10	7 12
4	Mr. B. Dietrich	10	8	54	Beginners	44	1.28
5	A. L. Jackson	15	15	93	Primary	86	1.54
6	H. Martin	9	9	75	Junior	12	3.03
7	Wendell S. Day	8	7	10	Visitors	4	
8	E. Gardner	14	13	89	Railway Sun. Sep. 18		
9	Edwin Carroll	8	8	71			
10	W. Adams	116	85	470			
11	Albert Livingston	73	53	3.38	Attendance	776	31.10
12	Miss C. Holmes	26	25	1.75	Today	776	31.10
13	C. Williams	52	45	89	Last Week	653	29.29
14	Mr. W. Potter	21	20	2.37	Bible	Birthday	4.73
15	L. Brown	54	27	15	Bibles	Missionary	13.33
16	Louis Carter	75	59	4.95	Total	49.24	
Membership Aim 800				Entertainment on Tue. Eve. Oct. 4			

At a glance, have a visualized individual record of each class.

Friendly rivalry will help your school to grow.

Positive increase in ATTENDANCE 25%

and

OFFERINGS 40% Olivet S. S.—Chicago

### Small Enough to Be Lost

"The Little Church Around the Corner" has always seemed to me to be one of the best slogans that could be applied to a church.

In our present day organization of churches we sometimes make the church appear so big that our Saviour is lost. To me this is one of the saddest things that can happen to a church. It always takes me back to that wonderful lesson taught by Christ, Matthew 10: 39, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." I believe that this applies to churches as well as to the individual, and while it is possible to organize our churches for efficiency, and at the same time let its life be lost in the love of Christ, it is one of the most difficult tasks confronting the church. Organizations are so prone to loom up and to be talked of, and to the extent that the Saviour of suffering humanity is lost and becomes obscure to the hungry and thirsty, sin sick souls with whom the church comes in contact.

Every church should strive to be "Little" in comparison with their Master and his love for men. Men should see "little" churches with a big Saviour, and filled with a great love for him. (John 12: 32, "And I, if I be lifted up from the earth, will draw all men unto me".)

In speaking of the Immanuel Baptist Church of Fort Wayne, Indiana, a short time ago, some one described the church, and their description placed me on my knees when I heard it. I prayed that as a church we might be given ability to live up to the description, and that men might continue to see us as a "Little Church with a Big Lord and a Great Love for Him". The description follows:—

A Little Brick Church just Around the Corner at McKee and Oliver Streets in Fort Wayne, Indiana.

But a little church with a big Lord and a great love for him.

Things are happening in this church because it is little and their Saviour is so big. They magnify Christ.

There is a blessing in being small enough to be lost in Christ.

—Edgar L. Mullins, Fort Wayne, Ind.

Write the House of a Thousand Things for Church and Sunday School  
WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois

### A Place for Hats, Gloves Ladies' Purses

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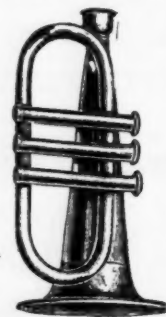
Costs the Church Nothing

Let us tell you how you can get your entire auditorium fitted with these fixtures.

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WITHOUT practice or study—without musical training whatever—children and adults can play SONG-O-PHONES. Form bands, as so many churches have, for entertainments.

By simply humming into a SONG-O-PHONE, cornet, trombone or saxophone, the voice is converted into the full ringing tones of a real band instrument. Anyone young or old can play. Cornet pictured is 9" long 4 1/2" bell, solid, brass finish metal. Only \$2.00 post paid in U. S. A.

Order one today; get the list of the 20 different, inexpensive, popular band instruments.

THE SONOPHONE CO.  
548 Wythe Ave. (Dept. M.) Brooklyn, N. Y.

### 'Twas Dark at Hastings

A man went to his doctor and requested treatment for his ankle.

After a careful examination the doctor inquired: "How long have you been going about like this?"

"Two weeks."

"Why, man, your ankle is broken. How you managed to get around is a marvel. Why didn't you come to me at first?"

"Well, doctor, everytime I say anything is wrong with me my wife declares I'll have to stop smoking."

\* \* \*

Little Boy: "Please, may I have my arrow?"

Lady: "Certainly, where is it?"

Little Boy: "I think it is sticking in your cat."—*Railway Carmen's Journal.*



### Definiteness Brings Results

I want to suggest a possible plan, which I am using, for your \$\$ Tips Department. If you think it worthy to publish I am not concerned so much about the dollar as to get the idea before someone else who may use it profitably.

Each week I place one or more names on the enclosed card form and hand to some regular attendant at church services. The card explains itself. If the church membership is too large, the pastor's secretary could direct the work.

Dear Mr. ....

Will you kindly call upon the following persons this week then report by next Sunday by placing this card on the offering plate or hand to me personally, making notation on reverse side as to result of call?

Name .....	Address .....
Name .....	Address .....
Name .....	Address .....

Be sure to report so that further follow up work may be done.

Your Pastor,  
O. E. MILLER.

### Losing and Finding Life

It is here that vision of our childhood returns. In a cottage home in "the land of the sky," amid the majestic Blue Ridge Mountains of western North Carolina, we lived 'neath the shadow of a wood which crowned the adjoining hilltop. Word came that a new residential section meant the cutting down of the forest. Immediately there was loud lamentation, but to no avail. One by one, the giant trees went down until the woodland disappeared. Then came the great surprise. Stretching out before our enraptured

vision lay the beautiful valleys of the Swannanoa and Takeeassee Rivers. Beyond, the foothills of the towering peaks whose cloud-encapped summits marked the limits of human vision. Standing out with bold relief in its exquisite adaptation of the Renaissance-Gothic to modern needs was the renowned chateau known as the Biltmore House, with its lagoons, rare shrubbery, and colorful gardens. We lost our woodland. Like Columbus, we found a new world!

L. R. Akers in *The Red Road to Royalty*; Fleming H. Revell Company.



#### THE FAMOUS

"Bath Robe with the Hanger  
—in the X-Ray Box!"

Reg. U. S. Pat. Off.

Each "International" Bath Robe is packed in a Wonderful Box, whose cover is of gleaming transparency, revealing the rich-colored Bath Robe in all its glory.

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Many churches in the midst of their winter activities need extra funds for some of their societies and auxiliaries.

From experience, we know that real premiums or prizes such as Bath Robes can be profitably used and exercise a *real appeal*.

Try them in your next Bazaar or Church Sale, with the Ladies' Aid, Young People's or Boy Scouts Societies.

Write for our Bazaar Suggestions

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Aluminum castings, weighs 12 pounds with case, easy to operate. High quality with low prices. Full line of projectors for all purposes.

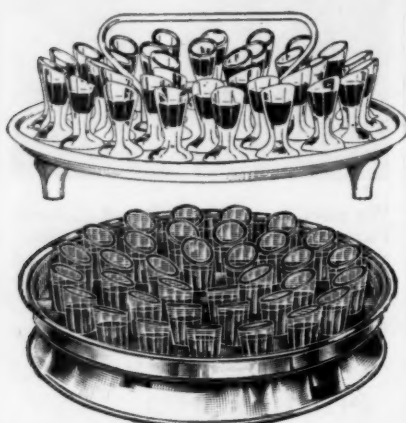
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**Le PAGE INDIVIDUAL COMMUNION CUP CO.**  
2386 Dundas Street W. TORONTO 9, CANADA

## Happiness

(Continued from Page 366)

matter where they are,—only mark this: that while their external relations may require certain educations, their own nature requires all the more education if they cannot make merchandise of it.

Those are the most neglected in their education who need education most. If those who are in the busy whirl of practical life, and who are prosperous, can get along without it, they who are so circumstanced that they cannot be active, and who are not blessed with outward prosperity, cannot get along without it. Those who are poor and retired, and have no other stimulus, ought to have large mental resources. Their eyes should be open in every direction, that they may compensate themselves for the want of external endowments. I plead for education, not because it is the highway to prosperity in law or in medicine or in the pulpit or in political life or in science, but because it means manhood. All parts of the mind waked up, made productive, made sensitive to the touch of God, are the source of real joy. When, therefore, I say that a condition of happiness is variety, versatility, and productiveness in every part of a man's nature, I plead for education in this large sense as the indispensable condition of a continuing, complex, and perpetuated happiness.

It is worth our while to think for a moment as to the productiveness in pleasure of the different parts of the soul. All of them are more or less productive of pleasure. I do not say that there is no pleasure in lower forms of indulgence. A glutton has pleasure, or he would not be a glutton. It would

be absurd to say that there is an effect without a cause. There is a pleasure in getting drunk, I suppose. There is a pleasure which the miser feels. There is a pleasure which the envious man feels. There is rejoicing in iniquity. Wrong-doing confers a certain sort of pleasure. Every part of the nature of man has its own mode of pleasure.

It is not necessary to the exaltation of morality, it is not necessary to the making of religion attractive, to undertake to say that nobody can be happy unless he is a religious man. That is not true. A great many religious men are not happy, and a great many irreligious men are happy. To say that a man can enjoy more in a religious life than he can in a lower life is to say the truth, although it is not everybody that finds it out. My impression is that, in a general way, that part of our nature which comes in contact with the physical, and controls it, has the most sudden and the most sharp exhilaration of pleasure, but the briefest. The flavor passes from the tongue, and is gone. All physical pleasures are momentary, however intense they may be, and there is very little memory of them. And although these very pleasures are real, they are shallow and unstable. They are inadequate, and do not cling to us. They do not fill the mind with associations which afterwards revisit it, as the higher forms of pleasure do.

Next to these, men think, are the better forms of social intercourse. These certainly are higher elements of pleasure than those which we have just been considering,—higher in this regard, that each particular emotion, though milder, has greater continuity. Social pleasures bring self-respect; they bring out a sense of kindness and benevolence; they diffuse a higher influence through the mind than mere physical pleasures do. They develop a new atmosphere in us, so that, although they may not be so intense as physical pleasures, they are more conducive to enjoyment. The flavor may not be so pungent, but the sum of the happiness which we derive from them is very much greater.

Men may be too greedy of pleasure, just as they may be too greedy of interest. I have heard capitalists say that seven per cent good sound legal interest is in the long run the only safe interest to take, and that men who insist on taking ten or fifteen per cent take it at risks, which the average experiences of business men show to be unwise. However that may be in money matters (for that is a realm in which judgment is very imperfect), it is certainly so in the traffic of the soul. If you take too high an interest, you will be bankrupt. The man who wants to make more pleasure in any part than rightfully belongs to it, the man who will not

(Continued on Page 334)

## VISITOR'S CARD

NAME .....

ADDRESS .....

PERMANENT RESIDENT. Yes ..... No .....

DATE OF SERVICE ATTENDED .....

MORNING ..... EVENING .....

HAS HE VISITED OUR CHURCH BEFORE? .....

SIGNED .....

Copyright—Church World Press, Inc.—Cleveland.

These cards help to build your list of prospective members.  
Sixty cents per 100

CHURCH WORLD PRESS, Inc.

626 Huron Road

Cleveland, Ohio



## Program on Race Relations

(Continued from Page 307)

Negro, are W. D. Weatherford's *The Negro from Africa to America* (Doran), and T. J. Woofert's *The Basis of Racial Adjustment* (Ginn & Company).

\* \* \*

For information relative to the Orientals in the West, write to the Commission on International Justice and Good Will, 105 East 22nd Street, New York.

With reference to European groups in America, E. A. Steiner's book, *On the Trail of the Immigrant*, will be found extremely interesting and helpful.

From Methodist Men.

\* \* \*

The love of glory gives an immense stimulus.—Ovid.

\* \* \*

He who excuses himself accuses himself.—Mourier.

\* \* \*

Flatterers are the worst kind of enemies.—Tacitus.

\* \* \*

From a little spark may burst a mighty flame.—Dante.

## Lenten Card

During the Lenten period I have found cards somewhat similar to the following of practical use. They might also be used during a time of evangelistic services of any nature.

### MY LENTEN PLEDGE

Desiring to do more to further the kingdom of my Saviour during this period of the church year when we commemorate especially his supreme sacrifice, I hereby pledge that unless provisionally prevented:—

- ☐ I will attend every service of worship held in St. Mark's.
- ☐ I will endeavor to bring at least five other persons to these services with me.
- ☐ I will endeavor to bring at least one into the membership of the church through St. Mark's congregation.

(signed) .....

(Sign and hand to the pastor or place in offering plate).

After these are recorded they are returned to the ones who have signed for reminders.

The following are also distributed:

Believing that Jesus Christ died for me, and desiring to confess my faith before men, I hereby signify my desire of becoming a member of St. Mark's Evangelical Lutheran Church of Fremont, Ohio.

- ☐ By Adult Baptism
- ☐ By Letter of Transfer
- ☐ By Adult Confirmation
- ☐ By Renewal of Confession

(Signed) .....

—W. E. Bradley, Fremont, Ohio.



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Dimensions over all, 72 x 44 in.; depth, 6 in.; wired ready for use. Natural oak finish, with 3 coats of spar varnish. Sign section is pressed steel. Letter equipment—330, three in.,—450, two in.

**\$19.00 Places This**

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**N**OW—The Pilgrim Press leads the way in making it easy for every church, large and small, to have the benefit of this fine, electric lighted Bulletin Board. This Rev. Kyle model is exceptionally popular with leading churches everywhere. It is a big value — price complete, \$59.00 (delivery charges extra)—includes letter equipment and name of church and pastor on glass panel above door.

A modest cash payment of \$19.00 with order, and \$10.00 per month for 4 months, makes it easy for your church to have this attractive, interchangeable Bulletin Board.

Send along your order with initial payment now. Prompt shipment is assured. Illustrated folder sent if you'll ask for it.

## The Pilgrim Press

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Printed Stationery as low as 200 6x7 sheets and 100 envelopes for \$1.00 postpaid.

Collection Envelopes, both the single and duplex system, and the best financial record keeping system on the market.

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The Busy Church is the one that holds most of interest for young people. Gain their interest with

## "Musical Entertainments!"

The Minister's Wife's New Bonnet  
The Minister's Wife Comes Back  
Reverend Dayton Up-To-Date  
The Choirmaster

A Rainy Afternoon The Gypsy Picnic

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ARTICLES of  
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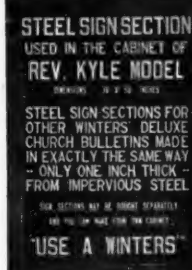
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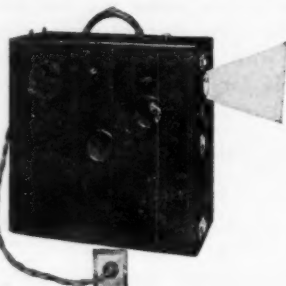
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(Continued from Page 330)

take low interest and have it paid continuously and promptly, is very foolish. The interchange of ten thousand little feelings, the by-play, the internal play, the external play, of social life,—all these are far more fruitful of happiness than intense physical pleasure, which is merely transient. If you count along the line of these minute enjoyments, how much is the sum of them! How much they minister to self-respect, as well as to happiness!

Then we come to a still higher form of pleasures,—those derived from semi-moral faculties,—where we become executive, creative, and fashion things in life, exercising power and skill, and that for kind and benevolent purposes. A peculiar sensation of pleasure proceeds from this source. Where there is development and activity of the higher range of faculties for noble purposes, it is as if an angel touched us. There is more joy in a single hour of such activity than there is in days of the lower forms of delight.

But a man does not touch his supremest happiness until he is thoroughly spiritualized, until he inhabits the whole higher range of his being,—that part of the soul which came from God, and touches God again, and which receives the immediate inspiration of the Holy Ghost, by which every other part of his nature is held in control and warmed and illumined. In that higher range the pleasure is ecstatic, not boisterous; not demonstrative, not taking on the forms that flash and emit sparks, but peaceful, inward, unutterable thoughts of the highest possibilities in life.

Connected with this last form of pleasure there is no after pain. It is wine which one may drink to the very bottom. It brings neither intoxication at the present nor pang afterwards. The highest joy lies in the plenary inspiration of the highest feelings of the soul.

And there is this additional thing: that, while the bottom never commands the top, the top commands the intermediate and the bottom, all through. A man who lives in a true spiritual union with God, and who has developed every

part of himself, has a perfect right to all that lies below him of animal enjoyments and social pleasures. And these enjoyments and pleasures are nobler and better to him because he views them in the light of his higher feelings.

\* \* \*

In view of these illustrations and reasonings, I remark, first, that the legitimate activity to which we are called in the providence of God, in securing a livelihood and in maintaining our households and our relations in society, is not to be looked upon as burdensome or as a misfortune. We are not to regard those persons as being the most happy who have the least to do. Neither are we to suppose that those only are on their way to happiness who are obliged to work for their livelihood. But every man should be active, as the indispensable condition of present happiness; and every man's happiness should be of such a sort that it shall produce happiness again by and by. *Work* is not a curse. *Drudgery* is. Enforced work, work that does not carry the heart with it, work unilluminated by the mind, work with the hand without any connection with the head,—that is a curse. But true work is God's bounty and blessing; and every man should be active, because to bring out the faculties in activity by work is the very road to happiness. I think that, ordinarily speaking, men are not so happy outside of their business as they are inside of it. That is good. It is right. As a general thing, men who take a day here and a day there and go out after happiness do not find it. It may be a rest, or it may be a satisfaction, much depending upon the nature of it; but in a great deal of that which men seek with large expenditure of money and stamina and health, they are not half so happy as they are in their regular and normal pursuits, because these pursuits keep up a gentle activity of the whole mind, and they have their remuneration, and enjoy it more from day to day. When they go out on purpose for pleasure, it is excessive, exciting, disturbing, and amounts often to dissipation. Relaxation and recreation men must have, or wear out; but the real enjoyment of life to an active man is in his activity. Again, men should provide something for old age to do. They should so educate themselves to be active that, when they come to the end of their life, they shall still find that they have aptitudes and occupations to keep the mind going. For the moment we cease to have activity we cease to have life. Now and then we find the aged living with no responsibility and no care, and yet with a certain degree of happiness; but ten times oftener we find that if a man who has been very happy and very



healthy and vigorous, on coming to be sixty-five years of age, drops off business, and goes to live with one of his children, in a year or two everybody says, "How he has failed!" and at last he sickens and dies; while if he had maintained regular and normal care and responsibility in business, he would have lasted ten or fifteen years longer, and been useful withal. Stopping work is bad business for old people.

\* \* \*

"We brought nothing into this life, and we can carry nothing out of it," it is said. That is true of the physical; but O, we *can* carry something out! We receive life as a spark, and we can make it glow like a beacon light; and that we can carry with us when we go. Faith and hope kindled and exercised,—these we can carry out. Love to God and love to our fellow-beings,—that we can carry out. The best parts of ourselves we can carry out. When the farmer goes into his field in the autumn to harvest his grain, he takes the head of the wheat. That is what he cares for. It matters little to him if the straw and the chaff go to the ground again. In taking the wheat he takes that for which these things were provided. He takes the ripe kernel, and leaves behind the straw and the chaff, which were simply designed to serve as wrappers for the growing and ripening grain. The ripe grain,—that we carry out.

See to it, then, that you so live that when the death-signal comes it shall come to you as a call from the New Jerusalem. Go not out as men who run before the scourge. Go not out, as in the morning the reluctant field-hands are driven forth,—slaves to their tasks. Go out with your bosom filled with sheaves, as the reapers go from the field to their home, singing and rejoicing on the way. Go mourned here and longed for there. Go with the impulse of eternal joy in you, because you love and are beloved.

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and scarred  
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The slaves of Pilate have washed his hands

As white as a king's might be.  
Barabbas with wrists unfettered stands,  
For the world has made him free.  
But thy palms toil worn by nails are torn,

O Christ, on Calvary.

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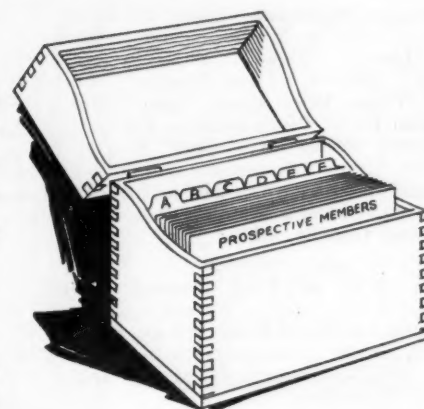
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Sambo—Naw, suh, doctah, yo' ain't talkin' to dis here man. I had a frien' what took one of them things down in Sing Sing an' it drowned him! —Science and Invention.

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"I would be glad," said the clergyman, after he had given out the text for his sermon, "if the young man who is standing outside the door would come in and make absolutely certain whether she is here tonight or not. That would be a great deal better than opening the door half an inch or so and thereby exposing the necks of the people in the back row to a current of cold air."

**Accommodating**

The preacher was preaching on the lesser prophets. It had been quite a lengthy sermon already, and it wasn't over yet.

Finally, as the end of the third hour approached, the preacher said: "And now we come to Malachi, the last of the lesser prophets. What will we do with Malachi? Where can we place Malachi?"

Just then an old lady in the rear of the church, who was visibly annoyed by the length of the sermon, arose, saying: "You can give him my seat. I'm going home."

**The Bishop's Story**

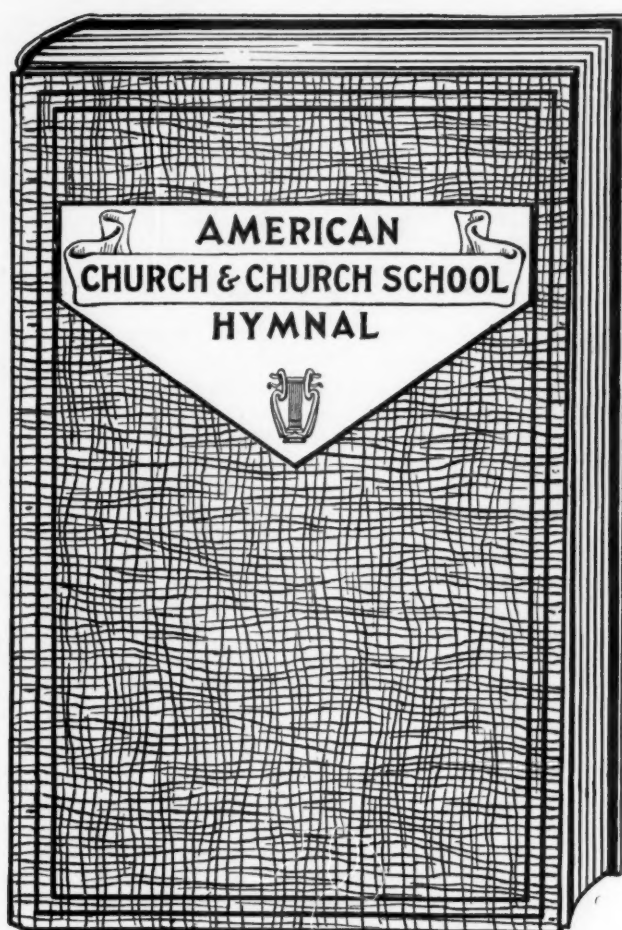
A little story—this from a bishop. An old Scotchwoman to her neighbor who had just come home from the kirk: "Mon, is the sermon doon?" "Wom-an, the sermon is preached but it's na' doon."



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2. That the Prayers, Readings, Hymns-with-Tunes, and Songs used in the Home, the Church-School, and other organizations of the Church should be characterized by the same high standards and ideals that characterize the Prayers, Readings, Hymns-with-Tunes, and Songs used in the Church itself.

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